

THE
FAITH, DOCTRIN,
AND
RELIGION,

professed in this
Realme of England, *Lilly 2^d 6^d*
and the Dominions thereunto belonging. *12. may*

Expressed in Thirty Nine ARTICLES unanimously agreed upon, by the reverend Bishops and Clergy of this Kingdom, at two several meetings or convocations of theirs, in the years of our Lord, 1562. and 1604. *1604*

The said ARTICLES Analised into Propositions, & the Propositions proved to be agreeable both to the written word of God, and to the extant Confessions of all the reformed Churches.

The Adversaries also of note, and name, which from the Apostles daies and Primitive Church hitherto, have crossed or contradicted the said Articles in general, or in any particle or Proposition arising from any of them in particular, hereby are discovered, laid open and confuted.

Perused, and by the lawful authority of the Church of *England*, allowed to be published.

By THOMAS ROGERS.

Rom. 16. verse 17. *I beseech you brethren, mark them diligently which cause divisions and offences contrary to the Doctrine which ye have received, and avoid them.*

London, Printed for *William Hope*, at the blew Anchor on the North side of the Royal Exchange. 1658.

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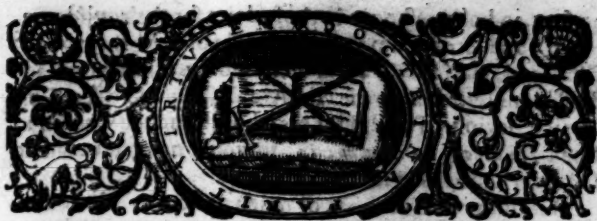
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TO THE MOST REVEREND FATHER

in God, and his Right Honorable

good Lord, **RICHARD**, by the Divine

providence Archb. of Canterbury, and

Primate of *England*, and Counsellor to the

most high and Mighty Prince, *James*,

King of Great Britain, *France*, and *Ireland*.



Most Reverend Father in God, there is no one thing in this world, that of men truly zealous and Christian, in these latter daies of the world with greater earnestness hath been desired, then that by a joint and common consent of all the Churches rightly, and according to the Canons of the sacred Scriptures, reformed, there might be a draught made, and divulged, containing, and expressing the sum and substance of that Religion, which they do both concordably teach, and uniformly maintain.

That holy man (of happy remembrance) *D. Crammer* (who sometime enjoied that room in our Church, which your Grace now worthily possesseth) in the daies of that most godly young Prince, King *Edward* the sixth, employed a great part of his time and study, for the effecting of that work; and imparted his thoughts, with the most principal persons,

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persons, and of rarest note in those daies for their wilddome piety, and credit among the people of God throughout Christendome. Mr *Calvin* understanding of his intent, addressed his letters unto the said Archbishop and offered his service. saying, That might his labors stand the Church in stead *Ne decem quidem maris*, it would not grieve him to sail over ten Seas to such a purpose.

But this proving a work of much difficulty, if not altogether impossible in mens cies, especially in those daies, to be brought about; the next course and resolution was, that every Kingdome, and free State, or Principality, which had abandoned the superstitious, and Antichristian Religion of the Church of Rome, and embraced the Gospel of Christ, should divulge a Brief of that Religion, which among themselves was taught and beleaved, and whereby through the mercy of God in Christ they did hope to be saved. Which to Gods great glory, and the singular benefit, and comfort of all Churches, both present and to come (as the extant Harmony of all their confessions doth most sweetly record) with no great labor was notably performed.

This work of theirs told the Churches in those daies, and doth us, and wil inform our posterity: that not only in every particular State and Kingdome, but also throughout Christendome, where the Gospel was entertained the Primitive and Apostolical daies of the Church were again restored. For the multitudes of them that did beleve (I speak both jointly of all, and severally of each reformed people, not of every particular person, fantastick, false Apostles, and perverse teachers, or professors in any Church, who were not wanting in the Apostles daies) touching the main, and fundamental points of true Religion, were then of one heart, and of one soul, and did think, and speak one thing, and live in peace.

3. The said Archbishop (for unto whom better, after God and the King, can we ascribe the glory of this worthy Act?) wrought this Unity and Uniformity of doctrine in this Kingdome, in the Halcyon daies of our English *Josiah*, King Edward the first of that name: and the same doctrine,

Unity of doctrine in all Churches reformed.

Ab initio reformati omnes ardunt amore veritatis omnes Politici, Ecclesiastici, Plebei, Fœder de divitur, bellu- char p. 49.

Unity of doctrine in the Church of England, in King Edward the sixth his daies.

The prefate

so by his means established in the time of peace (a notable work of peace) like a manly, heroicall, and heavenly Captain under our general, Jesus Christ, he resolutely, even with his heart blood, and in the fiery torments, afterwards confirmed in the daies of persecution.

A certain learned man (speaking of the Religion here then professed, and writing unto the Lords of our late Queens Council) doth say, he (meaning the Papist his adversary, who charged our Church with discord, and disagreements about matters of Religion;) he ought (said he) if he had been able, to have brought out the publike Confession, and Articles of faith agreed in King Edwards time, and have shewed any in England, that professing the Gospel, dissenteth from the sayd. So esteemed he (& with him many thousands of learned & judicious men) of the doctrine then ratified by authority, and professed in this Kingdom.

Anno 1552.

K. Edward the 6.

But those daies of our Churches peace continued not long (through our unthankfulness and sins) neither on the other side, was our persecution permanent (through the goodness of God) though for the time exceeding vehement and violent. For *ambrosius a fide, et ex avaritia*. It vanished away quickly, as do many raging storms even upon the Indes, yet not through the power of Gunpowder, and treasons, but through the force of ardent prayers unto the Almighty. For *ambrosius a fide, et ex avaritia*.

Q. Mary.

4. We find that Mr. Latimer (that sacred and reverend Father) addicted himself very busily in those daies unto the exercise of prayer, and his principall, and most usual prayers were first, for himself, next, for the afflicted Church of England, and lastly, for Lady Elizabeth, that deceased King Edwards, and Queen Marys sister.

Realms.

For himself he prayed, that as God had made him a Minister, and Preacher of his truth, so he might constantly bear witness unto the same; & have the grace & power to maintain it in the face of the world, til the hour of his death. For the Church of England he prayed, that God would be pleased once again to restore the free preaching of the Gospel to this Realm (& this with all possible fervency of Spirit).

F. Latimer.

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fit, he craved at the hands of God.) And for Lady *Elizabeth*, that he would preserve and make her a comfort to his then comfortlesse people in England. And the Almighty and our heavenly Father both heard, and granted all, and every of his petitions.

**B. Park-
hurst.**

**Q. Eliza-
beth.**

Mr *Gualter* (that learned, painful, and excellent Divine at Figure) dedicating his holy and Christian Comments upon the lesser Prophets, unto D. *Parkhurst*, Bishop of *Norwich*, (who in the daies of the storementioned Q. *Mary*, voluntarily had exiled himself as far as *Switzerland*, for his preservation, if it might be, unto better times) (with of the said *Parkhurst*, that when he lived in Figure, Lady *Elizabeth* was ever in his mouth: her Faith, her wisdom, her magnanimous spirit, her virginous and chaste behavior, he would ever celebrate with high words and commendations, and that God would guard, & safeguard her person for the good of his people, was his daily prayer: yea (saith the same *Gualter*) *orabant idem tecum p[ro] omnes*, it was not your prayer only, but all Gods people lo praised besides. And their prayers were not made in vain: For both Queen *Mary* lived not long; and Lady *Elizabeth* was placed in the Royal throne; superstition was expelled, and true Religion again, to the singular comfort, and multiplication of Gods people in this Kingdome, very solemnly restored.

True doctrine
restored, anno
1558. and a
uniformity of
the same esta-
blished, and
published, an.
1562.

Anno 1562.

Notwithstanding, an Uniformity of doctrine to be taught, embraced, and professed, by authority of the Prince and State, was not published, till certain years after the Queens attaining the Kingly Diadem; but then Articles of Religion to the number of thirty nine, drawn yet three years afore, were commended to the consideration, and perusal of the whole Clergy of both Provinces, in an orderly, and lawfull assembly, or Convocation of theirs at London; and by a sweet, and unanimous readiness, thereupon by them allowed. This was effected in the year of our Lord 1562. (the same yeer that the merciless massacre at *Mass* in *France*, was committed by the Duke of *Guise*, and the same very thing also that all the Protestants in that Country of *France*, for holding and professing the same doctrine, were sentenced

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ted unto death and destruction by the Parliament at *Paris* after which their condemnation ensued those horrible, and more then savage murders, and slaughters of the Religious, and only for their Religion, at *Carrafcoti*, at *Tholome*, *Amiens*, *Toures*, *Sens*, *Agon*, *Auranc*, and many other Cities, Towns, and throughout *France*.)

A principal contriver of this Uniformity in Religion, and thereby Unity among us, was another Predecessor of your Graces, even *D. Parker* the first Archbishop of Canterbury in the said Queens dates.

Hereupon *Bona* from *Genova*, *Doctrina puritas viget in Anglia, puris & sincere*; Religion flourisheth in England; *Zanchinus* from *Sarasborough*, *Per hanc Reginum fatum*, by her, meaning *Q. Elizabeths* coming to the Crown, God again hath restored his doctrine, and true worship; and *Dennus*, The whole compass of the world hath never seen any thing more blessed, nor more to be wished then is her government.

So now again flourisheth those Apostolical times (as I may say) of unity and Uniformity of doctrine in our Church. For then were there no contentions, nor dissensions, nor thorny and prickling disputations among us, about questions of Religion, *Pontificius* (as Bishop *Jewel* said) we then skirmished only with the Papists. As it was at the building of *Solomons* Temple so was it with us then. We set upon the building of Gods House (which is his Church) without din, without noise and stir. The ad versaries without heard us, and heard of our doings abroad by the pen of the learned *Jewel*, *Novel*, *Cuthil*, and such other Architects of ours; to ourselves we were comely as *Jerusalem* to our enemies, terrible as an army of Daners.

6. Also what afore, *an. 61* they had agreed upon, the same at another Assembly at *London*, *an. 71*. and the 13 of Queen *Elizabeth*, according to an act of Parliament then made, the said Clergy of England (the Archbishops and Bishops first beginning, and giving the example) by their several subscriptions with their own hands, most readily did approve.

Howbeit

Arch. Parker.

Subscription required unto the Book of Art. an. 1571.

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An. 1572.

* Bartholomaeus festus, quia
Gustavus occi-
dit Atlas.

Unity of do-
ctrine still con-
tinued,

Howbeit in the year next ensuing, 1572. an. 72. (a year many waies memorable) especially for the great and general Massacre of above an hundred thousand Protestants in France, chiefly in Paris, and the countrie thereabout adjoining, begun on St. Bartholomews Eve for Pope Gregorius excommunicating of Queen Elizabeth, for defending this doctrine, and religion, which here we speak of; and thirdly, for the erecting of private Presbyteries, now first in England) divers of the inferior Ministers, in and about London, and elsewhere in this Kingdome, not a little disturbed the quiet of our state and peace: some of them by untimely, and inconsiderate admonitions, pamphlets, and libels; others by obstinate refusing to subscribe, as both Law did enjoin, and their Fathers in Christ, and superiors afore them had done. But these men speedily both by learning, were answered, and by authority censured, suspended, or deprived.

And yet both our officers, Regulars, and so not one of Englands Clergy, either now, or afore, did ever oppose the received, publike and Catholike doctrine of our Church, but most willingly approved and applauded the same, as the truth of God.

For even the admonitioners themselves (which said that they did strive for true Religion; and with the Parliament even with perfect hatred to detest the Church of England; whereof not withstanding they were members) even they do say, how they (meaning the Bishops and their partakers) hold the substance of Religion with us, and we twixt them. And again, We all (of us) confesse one Christ. And their Champion doth acknowledge, that her Majesty hath delivered us from the spiritual Egypt of Popery.

So that for doctrine (I mean still for the main points of doctrine) there was now a sweet and blessed concord among us: which Unity continued all that holy, and Reverend Fathers, I mean Archbishop Parkers time, which was til the 17. yeer of Queen Elizabeth.

8. After him succeeded in the said Archiepiscopal chair, B. Grindall, a right famous and worthy Prelate; and for religion so sound, as in King Edwards daies (that the Prince

Subscription
referred unto
the Book of
Articles.

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lived a while longer) he had been promoted unto the Bishoprick of London, upon the translation of B. *Ridley* unto Durham (for these thing had the State then in purpose) But God otherwise had decreed for their advancements, as that the one of them should pass through the fire unto the Kingdome of Heaven; and the other escape the dangers of many storms and waters, before he came unto any preferment at all. And so accordingly *Ridley* was burned, and *Grindall* banished, and both of them deprived either of life, or living, or both; and that for one, and the same cause and doctrine, which they preached, and we profess.

But the tempest being overblown, and Queen *Elizabeth* (her self having likewise escaped the bloody hands of her cruel enemies, yea, and Gunpowder trains, and Treasons too, in most barbarous manner laid to have blown up her Saint-like and sanctified body and soul into the heavens; and all for her constant favouring and embracing this very doctrine) her Majesty (not forgetful what he had endured for the cause of Christ and his Church) advanced this zealous Comessor and tried Souldier, unto the See first of London (afore designed him) next of York, and lastly of Canterbury.

The care of this Archbishop was great to further the glory of God; but through the envy and malice of his ill-willers, his power was but small; his place high, but himself made low, through some disgraces, by his potent adversaries: which he meekly and patiently endured till his dying day.

6. During the time of this mans troubles, among other, two things especially deserve observation: One is, the flocking of *Jesuits* into the Kingdome (who afore then never came among us;) the other is the insolency and boldness of our home faction.

The *Jesuits* indicted Councils, summoned Synods, enacted and reversed orders, and exercised Papall jurisdiction among us, we not witting, nor so much as dreaming of any such matter.

The Brethren (for so did they now stile themselves) in their

The factions encrease, and grow confident.

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their Churches and charges would neither pray, nor say service, nor Baptize, nor celebrate the Lords Supper, nor Marry, nor Bury, nor do any other Ecclesiastical duty according to the Law, but after their own devisings. And abroad (as if they had been acquainted with the Jesuitical proceedings; or the Jesuits with their practices) they had their meetings both classical and Synodical: they set down decrees, reversed orders, elected Ministers, exacted inscription, and executed the censures of suspension, and excommunication where they thought good.

The Jesuits had for their provincial, first *Robert Parsons*, *alias Cowluck*, then *Wotton*, and lastly *Garner* (which *Garner* continued in that office till the year 1605. when he was apprehended, and for most horrible and hellish reasons, as an ardent Traitor put to death in *St. Pauls Chureyard*, the same year. And the Brethren had there (I know not what) chief men. All of these residing in and about London; and in piece of favor both with the Gentiles, and vulgar people of their several factions: and so continued multiplying their number, and growing strong, even head strong in boldness and schism, till the dying day of this most grave and reverend Archbishop, which was in the month of July, 1583.

Some four months after whose death, the said Brethren, at a certain Assembly of their own appointing, among other things (as I find) decreed, that if Subscription unto the book of Articles of Religion (before mentioned and still meant) should again be urged, the said Brethren might subscribe thereunto according to the Statute. Which declareth that what diversity, and disagreement (soever was about other matters, yet abode there still a blessed Unity among us touching the foundation of Christian Religion. And this was in the 25. year of Q. Elizabeth.

Unity of doctrine still holdeth among us.

Anno 1583.

Archbishop
Whitegift.

11. Next unto him D. *Whitegift*, then Bishop of *Worcester* (a man deservedly unto that dignity promoted, and for his manifold pains in writing, teaching, and defending the truth, his wisdoms in governing, and his well demeaning of himself every way, worthy the double honor which he did enjoy, or the State could advance him unto) from thence

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thence was translated unto the See of Canterbury.

No ſooner was he confirmed in his office, but obſerving both the open and intolerable contempt in many places of all Church orders by authority preſcribed; and hearing both of many ſecret Conventicles, and unlawful aſſemblies in his Province; and of the tumults and garboils abroad, and even at his very admiſſion unto his charge, raiſed in Scotland, and that for the ſelf ſame cauſe, which by the Brethren here in England was maintained; and foreſeeing the dangers, and troubles, like to enſue (for which he ſhould give an account, if in time he ſought not means to prevent them) he thought it his bounden duty (for the preſervation of unity and purity in Religion, the preventing of further ſchiſm, and the diſcovery of mens inclinations either unto peace, or faction) that all, and every Miniſter Eccleſiaſtical (having cure of ſouls, within the Province of Canterbury) under his own hand, and by ſubſcription, ſhould teſtify his conſent both unto the points of Religion in the Convocation, *As 62.* approved, and likewiſe unto other Articles, neceſſary for concord ſake of all, and every man, Miniſter eſpecially, to be acknowledged, and accordingly, by due courſe of Law called them thereunto. Which was done the very firſt yeer of his removal, and of her Maſteſty the 26.

Subscription
the ſecond
time called
for.

Anno 1584.

This of the brethren was termed the wolul yeer of ſubſcription, but that they ſhould ſo do, there was no cauſe, unleſſe they are grieved that factious ſpirits, and malecontented Miniſters and Preachers, were diſcovered, and their erroneous and ſchiſmatical opinions brought into light. And ſurely never was their ſubſcription hitherto by authority urged in this land, but divers new fancies (held yet for truths, not to be doubted of, among the brethren) were thereby detected, for Gods people to avoid as monſters: neither hath our Church loſt, by impoſing, nor, the adverſaries gained at the long run, by reſuſing Subscription.

12. In the years 71. and 72. when ſubſcription firſt was required, the whole land wil witneſs, that many and ſundry books (as wel in Latin, as Engliſh) then, and after ward flew abroad. In which we read how then, and in thoſe

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Now basely
the Brethren
conceive of
the doctrine by
the Bishops
agreed upon,
and established
by the
Prince.

daies, the truth of God did in a manner but peep out (as it were) at the Screen, that *Cramer, Parker, Grindall*, and all the other Martyrs, Preachers, and learned men (which first in our age brought the light of the Gospel into this Realm) did see a little, and had a glimpse of the truth, but over-saw many things, which in these daies of the Sunshine of the Gospel, men of meaner gifts do see, and yet may not utter them without great danger of the Lawes (through the Iniquity of the times) though the said things now seen be comprised in the book of God, and also be a part of the Gospel, yea, the very Gospel it self (so true are they) and of such importance, as if every hair of our heads were a life (say the Brethren) we ought to afford them in defence of these matters, the Articles of Religion penned, and agreed upon by the Bishops and Clergy, and ratified by the Prince and Parliament, in comparison of these things now revealed, and newly come to light, are but childish and toys.

Thus write they (as your grace best knoweth, and I would have quoted the places where they may be read, had I either not written unto your self, or did write unto a man unacquainted with their books.) And had they here stated, their words had been able (without the more grace of God) to have moved the Parliament, and all the people of this land (as they have prevailed but too much already with their too credulous Favorites) to think our Church, for all the reformation wrought, and Uniformity in doctrine established, to be much awry, & far from the truth it should profess. But setting down (as they have done) and publishing both what the truth is, which now breaketh out, and offereth it self by their ministry to the view of the whole world (which afore did but peep out of the Screen) and what the things be, which they of mean gifts do see, and our Fathers and the Martyrs, Bishops and Preachers, both in King Edwards daies, and afterwards (known, and acknowledged to be men of excellent parts) either did not see at all, or oversee: and what likewise the points of doctrine newly now revealed, their *eternum Evangelium* (which

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(which without great danger may not be preached in England, no more then the doctrine and Articles of the Church of England, may be preached at Rome; and for defence whereof they ought to afford even their very lives, were there so many as the hairs of every of their heads) is, and be, they demonstrate themselves to be most childishly vain and idle in their imaginations; (which they take yet to be illuminations of the spirit.)

13. For all their doings and discourses (to say the best of them) are but to erect a new (which they term a true) ministry, and their Discipline among us.

The uncouth doctrine of the factious Brethren.

Themselves do say, The controversie betwixt them, and us, is not as (the Bishops, and their wil-willers,) they would bear the world in hand, for a Cap, a Tippet, or a Surple, but for greater matters, concerning a true ministry, and re-giment of the Church, according to the word: the one whereof, that is, a true ministry, they shall never have, till Archbishops and Bishops be put down, and all ministers made equal: the other also will never be brought to pass, till Kings & Queens do subject themselves unto the Church, and submit their scepters, and throw down their Crowns before the Church, and lick up the dust of the feet of the Church, and willingly abide the censures of the Church, that is, of the Presbytery. For as the Church is subject unto the civil Magistrate in respect of his civil authority, so must the Magistrate, the King and Queen, subject themselves, and be obedient to the just, and lawful authority of the Church. The civil Magistrate is none officer at all of the Church. For Church officers be *non Magnates, aut Tyranni*, not gracious, or honorable Lords, but Ministers of the Church. The Presbytery is the Church, and every Congregation, or Church, should, and must in it have a Presbytery.

This is the Light, which indeed the Martyrs never saw, the Religion, which our Brethren strive for, the Truth which they may not preach; not childish doctrine, like the Bishops Articles, but the wise Gospel, the main, and material points of Religion, now in the daies last of all (yea after

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the eighth Thorow-breaking of *H. N.* his *Evangelium regni*) revealed; and for furtherance whereof they are to lend and spend even all their lives, if occasion be ministred.

14. Strange and strong delusions: First, to take these and other such assertions for Truths, and heavenly mysteries, which are but the fancies of troubled brains, not grounded, nor truly gathered from Gods Word.

Next, to teach one another, and all their favourers, how they should be as ready, and prepared even for these matters, to give over their livings, and to give their lives (were they as many as the hairs of (all) their heads) as *Cranmer*, *Ridley*, *Latimer* did; and *Parker*, *Grindal*, and all other Preachers would and every Christian man or woman should, if they be called thereunto for the Apostolical and Catholike doctrine of our Church, which all Gods people do know, and the Brethren themselves (as afore hath been noted) do confess, is originally from God and his written Word.

These, and many more (too many here to be recapitulated) such phantasies of theirs, or phrensies rather, this first subscription brought first to light; and yet happy had it been for Gods Church and people, they had never been broached.

Of the second
Subscription
urged an. 84.

15. Semblably, the next subscription called for by the last Archb. your Lord predecessor, an. 84. discovered even the very thoughts and desires of those Brethren before, but now stiled faithful Brethren, which have, and do seek for the Discipline, and reformation of the Church.

Many treatises afore, but now, and divers yeers ensuing, they flew about, and abroad like Atomes; and by them the same things which afore, but in a differing sort, and in other words, they publish.

For touching Church-officers, they name who, and how many sorts they be of them, *viz.* Doctors, Pastors, Governors, Deacons, and Widdowes, no more, no fewer.

They say, every Church must be furnished with a Teacher and a Pastor, as with two eyes; with elders, as with feet; with Deacons, as with hands. Every Congregation must have eyes, hands, and feet, and yet neither all, nor at

all

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all any Congregation is to have an Head, answerable to those Feet, Hands, and Eies.

The Doctor, by their doctrine, must be a distinct minister from the pastor, and only teach true doctrine, and neither exhort, nor apply his doctrine, according to the times, and his auditory, nor minister the Sacraments. For these things the pastor is to perform. Which pastor also, whensoever he administred the Sacraments, must necessarily make a Sermon, or else he committeth Sacrilege.

And concerning discipline, by their doctrine, every Congregation must have absolute authority, to admonish, to censure, to excommunicate, and to anathematize all offending persons, yea, even Kings, and Princes, if they be of the Congregation. And no Prince but must be of some Parish, and under one Presbytery or other alwaies. Where this power is not, in their judgements, one of the tokens of a true Church is wanting. For this Discipline with them is a mark of the Church, and numbred among the Articles of their Faith.

16. This (say they) is the great cause, the holy cause, which they will never leave suing for, though there should be a thousand Parliaments in their daies, until either they obtain it, or bring the Lord in vengeance and blood, against the State and the whole land, for repelling the same. The discipline is Gods holy yoke, Gods scepter, the kingdom and throne of Christ.

The Brethrens divine concepts of their Discipline.

Our controverſie (say they) whether Jesus Christ shall be King or no. Again, the end of all our travel is, to build up the walls of Jerusalem, and to set up the throne of Jesus Christ, our heavenly King, in the midst thereof, the advancing whereof is a testimony unto us, that we shall have part in that glory, which shall be revealed hereafter.

So learn we now from their said books, learned and demonstrative discourses (which the Fathers and our forefathers never saw, nor had learned both that their Discipline established and exercised is a visible mark of a true Church; & to desire the advancement of the same, an invincible token of an elect child of God: so as neither is that a Church, at

least

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least no true Church, where their Discipline is not; neither they but titular Christians, no true Christians indeed, which either sigh, or seek not to have it established, and Presbyteries in every parish to be advanced.

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and continue
their base con-
ceits of the
publike Aie of
our Religion,
in comparison
of their new
Gospel.

17. The Articles of our Religion (concluded upon by the reverend Clergy of our Church) with these learned, and all-seeing Brethren, are but the Bishops decrees, the Articles of the Convocation house; and reveal some little truths; but these wise Brethren (so faithful have they been between God, and his Church) they have not failed to shew us the whole counsel of God:

And yet these faithful Brethren, either through forgetfulness or frailty (or, which I rather think) forced thereunto by the power of truth, do plainly confess, that those very decrees of our Bishops, and Articles of the Convocation-house, even that little, little part of the Gospel, which the said Bishops, and Martyrs brought to light, and hath enlightened the whole Realm, containeth the very fundamental points of Christianity.

Whereof I stil gather, that had their newly revealed, termed learned Discourses and Doctrins touching Discipline, and their Presbyteries (howsoever with goodly and glorious titles, to ravish poor hearts with the desire thereof, brandished, and set out) never been divulged, or preached, we may be saved; but without knowing or believing the Articles or doctrine of our Church (which yet is not ours, but Gods) there is no salvation ordinarily to be looked for, of any man so true, and of such necessity is this; so impertinent and unuseful the other.

18. *Obsequium octavum mirabilis annus*: it was prophesied to be a wonderful year, long afore it came, and wil never be forgotten now it is past.

Anno 1588. Among the things for which the year 88. is famous, one Qu. Elizabeth and not of least regard, is; that afore it expired, these books of the Brethren, by a Proclamation from Q. Elizabeth, were denounced Schismatical and seditious; and the doctrine in them contained, erroneous, tending to pervert, and bring in a monstrous, and apparent dangerous Innovation within

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within her dominions and countries, and to make a change, even a dangerous change of the form of doctrine then in use. And therefore the said books were commanded to be brought in, and delivered into the hands of authority; and special charge given, that no more of that nature should come abroad, or be printed.

Whereby (so much as in that blessed Queen, whose name with eternal honor shall be recorded) these new fancies of the brethren were hissed, and exploded out of this Christian Kingdome; and the articles, or publike doctrine of our Church confirmed, countenanced, and by the roial prerogative of that peerless Prince, more strongly ratified and commended to her awful and good subjects then store.

The zeal of learned, and godly men hereupon was inflamed, & their courage so increased, & whereas afore this time but one or two, or a very few (the first whereof was your L^{ie} immediate predecessor, whose memory be alway honorable among the Saints) did encounter the Br. and opposed their fancies: now an army of most valorous and resolute Champions, and Challengers rose up, which then, and divers yeers ensuing (among whom as your Grace was the first in time which gave the onset; so are you to be reckoned, with the first and best for zeal, wisdom and learning) did conflict with these Br. defended the Prelacy, stood for the Prince and State, put the new Doctors to the test, profligated the Elders, set upon the Presbytery, and so battered the new Discipline, as hitherto they could never, nor hereafter shall ever fortifie, & repair the decayes thereof.

Notwithstanding what the Brethren wanted in strength and learning, they had in wilyness, and though they lost most one way in the general, and main point of their discipline, yet recovered they not a little advantage another way, by an odd and new device of theirs, in a special article of their classical instructions.

For while these worthies of our Church were employing their engines, and forces, partly in defending the present government Ecclesiastical, partly in assauking the Presbytery and new Discipline, even at that very instant the Brethren

Most learned and worthy men set themselves against the Br. and the Presbyterian, discipline.

A Stratagem of the Br.

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Anno 1595. then (knowing themselves too weak either to overthrow our holds, &c. that which we hold, or to maintain their own) they abandoned quite the Bulwarks which they had raised, and gave out were impregnable, suffering us to beat them down, without any, or very small resistance: and yet not careless of their affairs, left not the wars for all that, but from an odd corner, and after a new fashion, which we little thought of (such was the cunning) set upon us afresh again, by dispersing in printed books (which for ten years space before they had been in hammering among themselves to make them compleat) their Sabbath speculations, and Presbyterian (that is more then either Kingly or Popely) directions for the observation of the Lords Day.

This Stratagem of theirs was not observed then, neither (I fear me) is regarded as it should be, yet: and yet did, and since hath, and doubtless in time to come, if it be not timely seen unto, with unsound opinions; and paradoxes will poison many, as the whole Church and Commonwealth will find the danger, and inconvenience of them (to plainable are they to men either popularly religious, or preposterously, and injudiciously zealous.)

Certain fruits and effects of the Sabb. doctrine published by consent of the Brethren.

21. In this their sally (as I said before) they set not upon the Bishops and their calling, their Chancellors, &c. (as Popists, and Antichristian) they let them alone, seeing and knowing they are too wel backt for them to subvert: but (which are of great, all, and almost of the same antiquity with divers of them, and I had almost said as necessary) they ruinate, and at one blow beat down all times and daies, by just authority destined to religious, and holy uses, besides the Lords Day, saying plainly, and imperemptory words, that the Church hath none authority, ordinarily, or from yeer to yeer perpetually to sanctifie any other day to those uses, but only the Lords Day.

They build not Presbyteries expressly (though under hand, if it be wel marked, they do erect them in their exercises of the Sabbath:) but they set up a new Idol, their Saine Sabbath (cast in the daies of Popish blindness S. Sunday) in the midst, and minds of Gods people.

By

The Preface.

By the former they have opened not a gap, but a wide gate unto all licentiousness, liberty and prophaneness on the Holy daies (which is readily and greedily apprehended of all sorts of people every where, especially of their favorites) to the high dishonor of God, decay of our devotion, hinderance of Christian knowledge and wisdom in all sorts, especially in the vulgar multitude, and poor servants, advantage of the common enemies, and gross contempt of the necessary, and laudable orders of our Church. By the latter they have introduced a new, and more then either Jewish, or Popish superstition in the land, to no small blemish of our Christian profession, and scandal of the true servants of God, and therewith doctrine most erroneous, dangerous, and Antichristian.

22. Their doctrine summarily may be reduced unto these two heads, whereof the one is, that the Lords day (even as the old Sabbath of the Jewes) must necessarily be kept, and solemnized of all and every Christian, under the pain of eternal condemnation both of body and soul.

The summe of the Sabbath doctrine broached by the Brethren.

The other, that under the same penalty it must be kept from the highest to the lowest, both of King and people, in sort and manner as these Brethren among themselves have devised, decreed and prescribed.

The former of these is like that of the false Apostles which came from *Judea* unto *Antioch*, and taught the Brethren, that unlesse they were circumcised after the manner of *Moses*, they could not be saved. Whom the Apostles, *Paul* and *Barnabas* first, and afterwards *Peter*, *James*, and the rest at *Jerusalem* both zealously did resist, and in their Synod, or Convocation powerfully suppress.

The latter is bad as that, hath been the mother of many heretical assertions, and horrible conclusions.

I have read (& many there be alive, which will justify it) how it was preached in a Market town in Oxfordshire, that to do any servile work, or business on the Lords day, is as great a sin, as to kill a man, or to commit adultery. It was preached in Somersetshire, that to throw a bowl on the Sabbath day, is as great a sin, as to kill a man. It was preached

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ched in Norfolk, that to make a Feast, or wedding dinner on the Lords day, is as great a sin, as for a Father to take a Knife and cut his child's throat. It was preached in Suffolke (I can name the man; and I was present when he was convicted before his Ordinary for preaching the same) that to ring more Bells then one upon the Lords day to call the people unto Church, is as great a sin as to commit murder.

When these things I read and heard, mine heart was stricken with an horror, and so is it still, when I do but think of them; and calling into mind the Sabbath doctrine, at London Printed for J. Porter, and T. Man, An. 95. which I had read before (wherein very many things are to this effect) I presently smelt both whose disciples all those preachers are; and that the said doctrine had taken deep impression in mens hearts, and was dispersed (while other watchmen were otherwise busied, if not asleep) over the whole Kingdom.

The Bre. Do-
ctrine of the
Sabbath cal-
led in by au-
thority, and
forbidden any
more to be
printed.

23. It is a comfort unto my soul, and will be til my dying hour, that I have been the man, and the means that the Sabbatarian errors and impieties are brought into light, and knowledge of the State, whereby whatsoever else I am, this good hath ensued, namely, that the said books of the Sabbath (comprehending the above mentioned, and many moe such fearful, and heretical assertions) hath been both called in, and forbidden any more to be printed, and made common. Your Graces predecessor, Archbishop *Whig*, by his letters and Officers at Synods and Visitations, An. 92. did the one; and Sir *John Popham*, Lord chief Justice of England, at Bury S. Edmonds in Suff. 1600 did the other.

Anno 1559.
1600.

And both these most reverend, sage, and honorable Personages by their censures have declared (if men will take admonition) that the Sabbath doctrine of the Brethren, agreeth neither with the doctrine of our Church, nor with the laws and orders of this Kingdome; disturbeth the peace both of the Common-weal, and Church, and tendeth unto Schism in the one, and Sedition in the other; and therefore neither to be backed, nor bolstered by any good Subject, whether

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ther he be Church or Common-weal man,

24. Thus have errors, and noisome doctrine (like byles, Purity of do-
and Botches) ever, and anon risen up (to the overthrow of strin all Qu
our Churches health, and safety it might be) but yet (such Elizabeths
hath been the Physick of our discipline) as what by laun- raign main-
cing, purging, and other good means used, the Body stil hath tained in Eng-
been upholden, and preserved from time to time. land.

And wel may errors (like gross humors and tumors) con-
tinue among us (as never Church was, or wil be quite with-
out them while it is militant here upon earth) yet are they
not of the substance at all of our Religion; or any part of
our Churches Doctrine (no more then ill humors, which be-
in, are of the Body, or dregs in a Vessel of wine, be any part
either of the Vessel, or Wine) which remaineth, as at the
first, most sound and uncorrupted: and so continued even
until the dying day of that most illustrious, and religious
Princess, Queen Elizabeth.

The very Brethren themselves do write, that

In regard of the common grounds of Religion, and of
the Ministry, We are all one. We are all of one Faith, one
Baptism, one Body, one Spirit, have all one Father, one
Lord; and be all of one Heart against all wickedness, super-
stition, idolatry, heresie; and we seek with one Christian de-
fire, the advancement of the pure Religion, worship and
Honor of God. Anno 1601.

We are Ministers of the Word by one order; we admi-
nister Prayers and Sacraments, by one form; we Preach one
Faith and substance of doctrine. And we Praise God heartily
that the truth Faith, by which we may be saved, and the
true doctrine of the Sacraments, and the pure worship of
God, is truly taught and that by publike authority, and re-
tained in the book of Articles; Hitherto the said Brethren.
And this was their verdict of our Churches doctrine in the
last year save one of Queen Elizabeths reign, then which
nothing was more truly said or written. And this Unity and
purity of doctrine she left with us when she departed this
world.

25. Now

K. James:

After Elizabeth, raigned King James.

WHo found this our Church (as all the world knoweth) in respect of the grounds of true Religion, at *Anno 1603.* Unity; and that Unity, in Verity, and that Verity confirmed by publike and regal approbation.

King James abused & troubled with false informations and petitions of the Brethren,

These Ecclesiastical Ministers therefore (though a thousand for number) who at his Majesties first comming into this Kingdome, either complained unto his Highness of (I know not what) errors, and imperfections in our Church, even in points of doctrine (as if he erred in matters of Faith) or desired that an Uniformity of doctrine might be prescribed (as if the same had not already been done to his hands) or (as weary belike of the old, by Queen *Elizabeth* countenanced and continued) desired his Majesty to take them out a new Lesson (as did the 71 Brethren of Suffolk) are not to be liked.

Neither can we extol the goodness of our God sufficiently toward our King, and us all, for inspiring his roial heart with holy wisdom to discern these unstaid, and troublesome spirits; and enabling his Highness with power, and graces from above, to decree orders, and directions for the general benefit, and peace of the whole Church; neither suffered he his eyes to sleep, nor his eye-lids to slumber, nor the temples of his head to take any rest, til he had set them down (afore all other, though never so important, and weighty affairs of the Crowne, and Kingdome.)

King James patronizeth the Doctrine and Religion countenanced by Queen Elizabeth,

26. My selfe have read, and thousand thousands, with an hundred thousand of his Subjects besides, have either read, or heard of Proclamations after Proclamations (to the number of six or seven at the least) of books and open speeches of his Majesty, uttered in the Parliament House (and all of them made vulgar within a yeer and little more, after his happy ingress into this Kingdome) and taking the administration of this most famous and nourishing Empire upon himselfe (whereby the doctrine in this land allowed and

pub-

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publicly graced and embraced of all sorts at his entrance into the Realm) hath been not only acknowledged to be agreeable to Gods Word sincere, and the very same, which both his Highness, and the whole Church and Kingdome of Scotland, yea, and the Primitive Church professed; but also by his authority Regal and paramount (as one of the main pillars supporting his Estate) ratified to continue, and all hope either of allowing or tolerating in this Kingdome of any other doctrine, religion, or faction whatsoever, opposite or any way thwarting the Faith, and confession of the Church of England, in most plain, pithy and peremptory words and speeches, cut off.

The year 92. was not more famous for the Uniformity of doctrine in religion then concluded, then the year 1604. is memorable, and will be for seconding the same: neither got the Clergy in those daies more credit in composing the Articles of our Unity in Faith, then did the last Convocation (whereat your Grace, then Bishop of London, was present and President) in ratifying the Act, and Articles of their Antecessors; neither was *Q. Elizabeth* more honoured in establishing them at the first, then is our King *James* renowned, and more and more will be for approving under the great Seal of England, the late, and last Constitutions, and Canons Ecclesiastical.

Domini incarnationi.

Anno 1604.

37. Whereby no person shall hereafter be received into the ministry, nor neither by Institution or Collation admitted to any Ecclesiastical living, nor suffered to Preach, to Catechize, or to be Lecturer, or Reader of Divinity in either University, or any Cathedral, or Collegiat Church, City, or Market town, Parish Church, Chappel, or in any other place in this Realm, except, &c. and except he shall first subscribe to these three Articles, &c. Whereof the third is, that he alloweth the book of Articles of Religion, &c. Nor any licensed to Preach, Read, Lecture, or Catechise, coming to reside in any Diocess, shall be permitted there to Preach, Read, Lecture, Catechise or minister the Sacraments, or to execute any other Ecclesiastical function (by what authority soever he be thereunto admitted), unless he first consent & subscribe to the three Articles.

Subscription the third time urged.

Nei.

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Neither shall any man teach either in publike school, or in private house, except he shall first prescribe to the first, and the third Articles simply, &c.

Neither shall any man be admitted a Chancellor, Commissary or Official, to exercise any Ecclesiastical jurisdiction, except, &c. and shall subscribe to the Articles of Religion, agreed upon in the Convocation in the year, 1562, &c.

And likewise all Chancellors, Commissaries, Registers, and all other that do now possess, or execute any places of Ecclesiastical jurisdiction, or service, shall before Christmas next in the presence of the Archbishop or Bishop, or in open Court, under whom, or where they execute their offices, take the same Oaths, and subscribe as before he said; or upon refusal so to do, shall be suspended from the execution of their Offices, until they shall take the said Oaths, and subscribe as aforesaid.

28. In which Constitutions the wisdom of his Highness sheweth it self to be excellent, who indeed (as exceeding necessary, for both the retain of peace in the Church, and preventing of new doctrine, curious speculations, and offences, which otherwise daily would spring up, and intolerably encrease) calleth for Subscription, in testimony of mens cordial consent unto the received doctrine of our Church, but exacteth not their Oaths, as some do; much less Oaths, Vowes, and Subscription too (but only in a particular respect, and that of a very few in publike office) as our neighbors have done.

Again, he requireth Subscription, but not of civil Magistrates; not of the Commons (as else-where some do;) not of every man, yea, of women, as well as of men (as did the persecuted Church at *Fraunceford* in *Queen Maries daies*) not of Noble, Gentlemen, and Courtiers, as in *Scotland* was Enacted in our Kings minority;) but only of Ecclesiasticall Ministers, Teachers, and spiritual Officers, or of those which would be such, and so do the reformed Churches in *Fraunce* and *Germany* at this very day.

Last of all, his Majesty calleth for Subscription unto Articles

Of the Subscription called for,

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cles of Religion, but they are not either Articles of his own lately devised, or the old newly Turkened: but the very Articles agreed upon by the Archbishops and Bishops of both Provinces, and the whole Clergy in the Convocation holden at London, and that in the year of our Lord God, 1562. ^a and unto none other: even the same Articles, for ^a Cant. 2. 127. number thirty nine ^b, no more, no fewer; and for words, syllables and letters, the very same, unaugmented, undiminished, unaltered. ^b Ibid.

29. And being the same, the whole world is to know, that the Church of England is not in religion changed, or variable like the Moon; nor affecteth novelty, or new lessons, but holdeth stedfastly and conscionably that truth which by the Martyrs, and other Ministers in this last age of the world hath been restored unto this Kingdome; and is grounded upon Gods written Word, the only foundation of our Faith. The Church of England settled, and constant in her Religion.

And being the same, all men again may see that we are still at Unity both among our selves at home, and with the neighbor Churches abroad in all matters of chiefest importance, and fundamental points of religion, though our adversaries, the Papists, would fain beat the contrary into the common peoples heads.

And being the same, there is now (as also from the first restoration of the Gospel among us there hath been) an Uniformity likewise of doctrine by authority established, which at the Kings first arrival among us, was so much desired by the Brethren.

And finally being the same, let us not doubt, but persuade our selves, that we shall find the Antichristian Church of Rome too the same, which for the same doctrine, and for none other cause, persecuteth the Christian Churches, but ours of England especially, with sword, fire, and power in most horrible, yea, and hellish manner: the effect of whose hatred against us, as we have often seen especially, had we felt the same the next year after our Kings ratification of these Articles, had not our ever merciful God most miraculously detected, both the Treason and Traitors. For which Anno 1605;

his

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his favors his holy Name be glorified of us, and our posterity, through all generations.

The Brethren
no change-
lings.

36. So our Church is the same. But the Brethren, the faithful and godly Brethren too the same now, which they have also been. If they be, then will they not deny (which *An. 72.* they writ) that we hold the substance of Religion with them, nor which, *An. 602.* they published, and is afore remembred) that the true Faith by which we may be saved, and the true doctrine of the Sacraments, and pure worship of God be truly taught, and that by publike authority, and retained in the book of Articles. And in this Confession I pray God they may constantly persevere.

Howbeit, even these men (which in a generality do allow the doctrine of our Church) being called by authority to acknowledge their assent unto every Article thereof in particular, they do not a little debase the estimation of this doctrine of ours, and shew themselves but too apparent, and professed dissentors from the same. And though all of them do, and will approve some: yet not one of them will subscribe unto all and every of the Articles.

For unto the Articles of Religion, & the Kings supremacy, they are willing to subscribe. And they may subscribe (as afore hath been noted) unto such of them, as contain the sum of Christian Faith, & the doctrine of the Sacraments. But unto the same Articles, for number 36. agreed upon in this Convocation at London, *An. 62.* they neither will, nor dare, nor may subscribe. For neither the rest of the Articles in that book, nor the Book of Common Prayer, may be allowed, no, though a man should be deprived from his ministry for it (say the said Brethren in a certain Classical decree of theirs.) The late Polititian is not afraid to move the high and most honorable Court of Parliament, that Impropriations may be let to Ferm unto incumbent ministers, *viz.* which faithfully preach in the Churches, the true doctrine of the Gospel, according to the Articles of Religion, concerning Faith and Sacraments: meaning that such Ministers as preach the same doctrine, if they proceed to the rest of the Articles, concerning either Conformity in external, and ceremonial

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ceremonial matters, or Uniformity in other points of doctrine contained in that book, should not be partakers of that benefit, or Benefices Improprate.

31. If it be demanded, what the causes may be, why they wil unto some, but wil not unto all; or why they wil unto those Articles which concern Faith and the Sacraments, but wil not unto the rest subscribe? The reasons thereof be two, whereof

Why the Br.
wil subscribe
unto some, but
nor unto all
the Articles,

The one is, for that in their opinion, there is no Law to compel them to subscribe unto all: For (say the Brethren resiant I know not where,) We have alwaies been ready to subscribe to the Articles of Religion concerning the doctrine of Faith, and of the Sacraments, which is all that is required by Law. Also the Brethren in Devonshire and Cornwall: We are ready (say they) to subscribe to the third (which concerneth the Book of Articles of Religion) so far as we are bound by Statute concerning the same, viz. as they concern the doctrine of the Sacraments, and the confession of the true faith. And the 22. London Brethren tel King James to his head, how the Subscription which he calleth for, is more then the Law requireth.

Their other reason is, because (as the Lincolnshire do say) sundry (as the London Brethren do affirm) many things in that book be not agreeable, but contrary to Gods Word.

32. If these things be true which they do alledge, surely then are those men to be chronicled for the Faithful, the godly, and innocent Brethren indeed, whom neither present Benefices can allure; nor the angry countenance, and displeasure of a King, even of the puissant & powerful King of great Brittain, can force to do any thing at his beck, and pleasure; either against Law, or for which there is no Law, and who had rather to forgoe all their earthly commodities and livings, yea, and to go from their charges, and ministry, and to expose themselves, their wives and children, to the miseries of this world (grievous for our flesh and blood to endure,) then to approve any thing for true, and found by their hands, which is opposite, or not agreeable to the revealed wil, and Scriptures of God.

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But if these allegations of theirs be but weak, and sinful surmises, or rather apparently most false, scandalous, and slanderous imputations to their Prince, the mother Church, and this State, then doubtless, as they even Christians now living cannot but take them; so ages to come wil everlastingly note, and censure them for distal subjects, that so traduce a truly, and most Christianly religious King, ill deserving children, that so abuse their honourable and reverend Fathers, and superiors of State, and authority; turbulent spirits, not peaceable men, which raise such broils, troubles and divisions in the Church and Kingdome (the issues whereof no tongue can foretel, & are fearful being thought of) without cause, and finally, neither faithful nor godly Preachers, but ungodly broachers of untruths and slanders, and the very authors and fators of horrible confusion, and faction in Gods Church, whose peace they should seek, and promote even with their dearest blood.

33. Since the Statute for Uniformity in rites and doctrine, was first enacted, more then 33. yeers, have passed, in all which space, neither the Brethren now being, nor the Brethren afore them living, have hitherto shewn of the 39. Articles, for names and titles: Which, for number, How many the Articles be which Ecclesiastical ministers necessarily must, how many which they may not, or need not, unless they list, subscribe unto (which I am sure they, or some of them, at one time or other would have expressed) had the Law favored their recusancy, and they been able to have justified their Maxime, which is, That they are not compellable by subscription to approve them all. Again, since the first establishment of that Statute Law, the most reverend Fathers, & truly reformed Ministers of this Church (sound for judgement, profound for learning, zealous for affection, sincere, for religion, faithful in their Churches: painful in their charges: more profitable many waies: of as tender consciences every way, as any of these Brethren combined) according both to their bounden duties, and (as they are perswaded) to the very purport, and true intent of the said Statute, have alwaies both with their mouth acknowledged,

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ged, and with their pens approved the 39. Articles of our religion for truths not to be doubted of, and godly.

Yea, and the Brethren too themselves (which now so scrupulously, when they are orderly called thereunto, do hold back their hands, and wil subscribe but choicely unto some of them) even they with their mouths (which is equivalent, and all one) have, and that according to the Statute (or else their livings be void) upon the first entrance into all, and singular their Ecclesiastical benefices, openly both read and testified their consent unto the said Articles, for number even nine and thirty, acknowledging them, I say, all of them to be agreeable to Gods Word: whereof the people in their severall charges be ready witnesses to testify so much before God and the world.

34. Again, of these Brethren (that wil subscribe but unto which they please of these Articles) there be some who fain would beat into mens heads, (if they could tel how to make it credible) that the Doctrin of our Church is altered from that it was in the reign of Q. *Eliz.* But this assertion being too gross, & egregiously untrue, and no waies justifiable, they secondly give out, and report, (so industrious be they to invent new shifts to cloke their invertebrate, and rooted pertinacy) how the purpose, if not doctrin of our Church, is of late altered from that it was. And therefore though they can be wel content to allow of the old doctrin, and ancient intention: yet unto the old doctrin, and new Intendment of our Church, they cannot subscribe, might they either gain much, or lose whatsoever they have thereby. Besides, this new Intendment, contrary to the old purpose, if not doctrin of our Church, is become now the main, and principal obstacle why they cannot subscribe unto the book of Common Praier & book of Ordination, as easly they (some of them) four times have done, when as wel Intention as Doctrin of our Church, was pure and holy.

Lastly, they seem not obscurely to intimate unto the State that were they sure, or might be assured, that the purpose of our Church were the same which it was, neither varied from the doctrin; they would be prest, and as ready, even

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four, if not forty times more, to subscribe unto the forementioned books of Common Praier, and of ordination, as aforesometimes they did, when they were out of doubt the Intention of our Church was correspondent to her doctrine, that it was sound and good. I have four times subscribed (saith a Brother) to the Book of Common Praier with limitation, and reference of all things therein contained (not unto the purpose only, or doctrine only,) but unto the purpose and doctrine of the Church of England. Yet cannot the same man, with a good conscience, so much as once more subscribe: (which formerly, and that with a good conscience had subscribed four times.) His reason is, Because the purpose, if not doctrine of our Church (to which he referred his subscription) appeareth to him, by the late Canons, book of conference, and some speeches of men in great place, and others, to be varied somewhat from that which he before (not without reason) took it to be.

The purpose
and Doctrine
of our Church
continue the
same.

35. The purpose of our Church is best known by the doctrine which she doth profess, the doctrine by the 39. Articles established by Act of Parliament: the Articles by the words whereby they are expressed, and other purpose then the publike Doctrine doth minister, and other Doctrine then in the said Articles is contained, our Church neither hath, nor holdeth; and other sence they cannot yeeld, then their words do import. The words be the same, and none other, then erst and first they were. And therefore the sence the same; the Articles the same; the Doctrine the same; and the purpose, and Intention of our Church, still one, and the same.

If then the purpose be known by her Doctrine, and Articles; and the true sence by the very words: needs must the purpose of our Church be the same, because her Doctrine, and Articles, for number, words, syllables and letters, and every way be the very same.

And so our Churches intention in her publike Doctrine, and Articles revealed, being good at the first, it is so still. For her purpose (continuing one & the same) cannot be ill at the last, which was good (and so beleevd, and acknowledged,

EVEN

even by the Brethren subscription) at the first, or good in good Queen Elizabeth, and ill, in illustrious King James his daies.

36. If the premises sufficiently explaine not the constancy of our Churches purpose in professing Religion sincerely, then cast we our eyes upon the Propositions, which (be publicly maintaineth: and if we find them the same which ever they have been, then need we not doubt (the Brethren themselves being Judges) but the Articles again, their sense, the Doctrin, purpose, & Intention of the Church of England (the Proposition interpreting as it were, the said Articles) is the very same it ever was.

Neither the Doctrin, nor purpose of our Church altered.

Now that Propositions (pregnantly, and rightly gathered, and arising from the Articles) be the same, and for substance unaltered (though upon good considerations, some few be added to the former) and all of them approved for true, and Christian by the lawful and public allowance of our Church, the Book here ensuing, plainly will declare, and so demonstrate withal, not the Doctrin only, but intention also of our Church, to be the same, and not changed: and being unchanged, the Books then of Common Praier, and of ordination too, considered in the purpose and intention of the Church of England, and reduced to the Propositions (as the Brethren would have them) be well allowed, and authentically approved: and the said Brethren with as good conscience now again, and afresh may subscribe unto all the Articles of, even concerning the Book of Common Praier, and of ordination, as well as of the KINGS supremacy, and of Religion, as afore, often, and alwaies they did.

37. For my self (most reverend Father in God) what my thoughts be of the religion in this Realm at this instant professed, and of all these Articles, if the premises doe not, that which here followeth will sufficiently demonstrate. Twenty yeeres ago, voluntarily of mine own accord, & altogether unconstrain'd, I published my subscription unto the, my Faith is not either shaken or altered, but what it then was

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it fiftie years have made these hairs of mine gray, which were not; and time, much reading, and experience in Theological conflicts and combats, have bettred a great deal, but not altered one whit my judgement, I thank God.

Nothing have I denied, nothing gain-said, which afore I delivered.

The Propositions are (& yet not many) moe; the method altered, quotations added, both, for the satisfaction of some learned, and judicious friends of mine, requesting it at mine hands, and for the benefit both of the common, and unlearned, and of the studious and learned Reader.

The whole work expresth as wel my detestation, and renunciation of all adversaries and errors, opposite, crossing, or contradicting the doctrine professed by us, and protected by our King, or any Article, or particle of truth of our Religion, as my approbation of that truth which in our Church by wholesome Statutes and Ordinances is confirmed.

There is not an heretike or Schismaticke (to speak of) of any special mark, that from the Apostles time hitherto, hath discovered himself, and his opinions vulgarly in writing, or in print against this doctrine, but his heresie, fancy, or phrensie, may be here seen against one proposition or other. The Sects and Sect-masters adversaries unto us either in the matter, or main points of our doctrine, or Discipline, to one of our Articles, or other, wholly, or in part, which here be discovered to be taken heed of, and avoided, are many hundreds.

38. This, and whatsoever else here done, either to the confirmation of the truth, or detestation of heresies and errors, I do very meekly present unto your Grace, as after God, and our King, best meriting the patronage thereof.

My self am much, the whole Church of England much more bound unto your Lordship; yea, not we only now living, but our successors also, and posterity shal have cause in all ages, while the world shal continue, to magnify Almighty God, for the inestimable benefits which we have & shal receive from your self, & your late Predecessors, *Durham, Grindal, Parker, Cramer*, (of famous & honorable remembrance)

The Preface.

brance) Bishops of our Church, Archbishop of the See of Canterbury; for this uniform doctrine by some of your Lordships drawn and penned, by all of you allowed, defended: and (as agreeable to the Faith of the very Apostles of Christ, and of the ancient Fathers, correspondent to the Confessions of all the reformed Churches in Christendom, and contrariant in no point unto Gods holy and written Word) commended unto us both by your Authority and Subscriptions.

Now the all-merciful God, and heavenly Father, which so inspired them, and your Lordship with wisdom from above, and enabled you all to discern truth from falsehood, and sound religion from Atheism, idolatry, and errors, vouchsafe of his infinite goodness to encrease his grace more and more upon your Grace, to his own glory, the Churches benefit, and your own everlasting comfort.

And the same God, which both mercifully hath brought, and miraculously against all hellish, and devilish practises of his and our enemies, continued the light of his truth among us, give us all grace with one heart and consent, not only to embrace the same, but also to walk, and carry our selves, as it becometh the children of light, in all peaceableness and holiness of life, for his Son, our Lord and Savior Christ his sake. *At Herzing near S. Edm. Bury in Suff. the 11. of March. Ann. 1607.*

Your Graces poor Chaplain,

alwaies at Command,

Thomas Rogers.

Printed and Sold by

Confi-

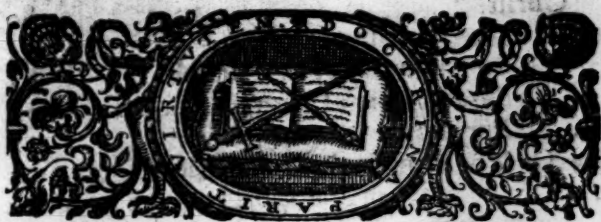
Constitutions, and Canons Eccle-
siasticall. Anno 1604.

Whosoever shall hereafter affirm, that the Church of England by Law established under the Kings Majesty, is not a true, and an Apostolicall Church, teaching and maintaining the Doctrine of the Apostles: let him be excommunicated ipso facto, and not restored, but only by the Archbishop after his repentance and publike revocation of his his wicked error, Can. 3.

Whosoever shall hereafter affirm that any of the 39. Articles agreed upon by the Archbishops and Bishops of both Provinces, and the whole Clergy in the Convocation holden at London in the year of our Lord God, 1562. for the avoiding of diversities of opinions, and for the establishing of consent touching true Religion, are in any part superstitious or erroneous, or such as he may not with a good conscience subscribe unto: let him be excommunicated ipso facto, and not restored, but only by the Archbishop, after his repentance and publike revocation of such his wicked errors, Can. 5.

Whosoever shall hereafter separate themselves from the Communion of Saints, as it is approved by the Apostles rules in the Church of England, and combine themselves in a new Brotherhood, accounting the Christians, who are conformable to the Doctrine, Government, Rites and Ceremonies of the Church of England, to be profane, and upbraid for them to join with in Christian profession: let them be excommunicated ipso facto, and not restored but by the Archbishop, after their repentance, & publike revocation of such their wicked errors, Can. 9.

The



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with the pages whereto find every
of them in this Book.

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THE CATHOLIKE DO-
ctrine, beleaved and professed in
the Church of England.

1. ARTICLE.

Of Faith in the Holy Trinity.

There is but one living, and true God, everlasting, without body, parts or passions: of infinite power, wisdom, and goodness: the Maker and preserver of all things, both visible, and invisible. 3 And in unity of this God-head, there be three persons of one substance, power, and etern. ly, the Father, the Son, and the Holy Ghost.

The Propositions.

1. There is but one God, who is living, true, everlasting, &c.
2. God is the Maker and preserver of all things.
3. In the unity of the God-head, there is a Trinity of persons.

1. Proposition.

There is but one God, who is living, true, everlasting, without body, parts, passions of infinite power, wisdom, and goodness.

The proof from Gods Word.

That there is but one God, who is, &c. is a truth which may be gathered from the all-holy, & sacred Scriptures: and is agreeable to the doctrine of the reformed Churches. For both Gods Word giveth us to know, that God is one

2 Thou shalt
have none o-
ther Gods be-
fore me:
Exod. 10. 9.
the Lord our

and no more a living *b*, and true God *a*, everlasting *d*: with-
out body, parts, or passions: of infinite power *f*, wise-
dome *g*, and goodness *h*: and Gods people in their pblike
confessions from *Amiburg* *i*, *Halvria* *k*, *Bohemia* *l*,
France *m*, *Flanders* *n*, and *Posseburg* *o*, testify the same.
God is Lord only, Deut. 6. 4. Who is God beside the Lord? Psal. 18. 31. Hath not one
God made us? Mal. 2. 10. There is none other God but one, 1 Cor. 8. 4. *b* Mine heart &
my flesh rejoice in the living God, Psal. 84. 2. Ye are the Temple of the living God,
1 Cor. 6. 16. For a long season Israel hath been without the true God, 2 Cor. 13. 3. The
Lord is the Lord of truth, he is the living God, & an everlasting King, Jer. 10. 10. This
is life eternal, that they know thee to be the only very God &c. Job. 17. 3. Ye turned to
God from Idols, to serve the living & true God, 1 The. 1. 9. *d* O my God, &c. thy years
endure from generation to generation, &c. thy years shall not fail, Psal. 102. 24, 25, 27.
He is the living God, & remaineth for ever, Dan. 6. 26. *e* O Lord my God, thou art ex-
ceeding great, thou art clothed with glory & honor, which covereth himself with light-
ness with a garment, &c. Psal. 104. 1. *f* &c. God is Spirit, 1. h. 4. 24. The Lord is the Spirit,
1 Cor. 3. 17. He is not a man that he should repent, 1 Sam. 15. 25. I will not execute the
fiendness of my wrath, I will not return to destroy Israel: for I am God, & not man,
H. 1. 1. 9. / The sound of the Cherubins wings was heard in the upper court, as the
voice of the Almighty God, when he speaketh, Eze. 10. 5. I will be a Father unto you,
&c. With the Lord Almighty 1 Cor. 6. 18. We give thee thanks Lord God Almighty,
Rev. 16. 17. *g* Great is our Lord, and great is his power: his wisdom is infinite, Psal.
147. 5. To God only will be honor and glory for ever and ever, 1 Tim. 1. 17. To God
I pray, only will be praise through Jesus Christ for ever Amen. Rom. 16. 27. *h* Praise
ye the Lord, because he is good, for his mercy endureth for ever, Psal. 106. 1. 107. 1.
108. 1, &c. Art. 1. & Concl. 2. 21. 2. 16. 3. Matt. 3. Matt. 2. 2. c. 1.

Errors and adversaries unto this truth.

a Deos esse du-
bitabat Pro-
tagoras, nullus
esse omnino
Diagoras, &
Theodorus
Cyrenensis,
putaverunt, M.
T. Cic. de Nat.
Deo, l. 1. *b* Pro-
tagoras Deos
in dubium vo-
cavit, Diagoras
exclusit. Luc.

de fal. Rel. cap. 2. *c* Aug. con. Manich. l. 2. c. 1. 2. *d* Clemen. Alex. Stril. 5. Valentinus triginta Deos
rum predicator, saith Cyril, Catech. 6. / Epiph. Exod. 32. *b* Gand. Metula de mirabil.
l. 3. c. 66. *e* Pifem Synt. transcantur Cic. de Senect. Metula de mirabil. l. 3. cap. 48.
/ Histor. of Bel. as Gods are come down to us in the likeness of men, and they called
some

Then impious, and execrable are the opinions of *Diagoras*
and *Theodorus*, who flatly denied there was any God *a*.

Of *Protagoras* *b*, and the Machivilian Atheists, which are
doubtful whether there be a God.

Of such as fained unto themselves, divers & sundry gods,
as did the Manichees *c*, the Basilidians *d*, the Valentini-
ans *e*, the Messalian heretikes *f*, the Gentiles and heathen people:
whereof some, in place of God, worshipped Beasts, unrea-
sonable, as the Egyptians did a Calf *g* an Ox, Carts, Vultures
and Crocodiles *h*, the Syrians a Fish *i*, and Pigeons *k*: the
Persians a Dragon *l*: some as Gods, have adored men un-
der the names of Jupiter, Mars, Mercury, and such like *m* &
2. *c* Aug. con. Manich. l. 2. c. 1. 2. *d* Clemen. Alex. Stril. 5. Valentinus triginta Deos
rum predicator, saith Cyril, Catech. 6. / Epiph. Exod. 32. *b* Gand. Metula de mirabil.
l. 3. c. 66. *e* Pifem Synt. transcantur Cic. de Senect. Metula de mirabil. l. 3. cap. 48.
/ Histor. of Bel. as Gods are come down to us in the likeness of men, and they called
some

Some even at this day for God do worship Kine, the Sun, and what they think good, so the Inhabitants of Baly in the East Indies ^a.

Of the Anthropomorphites, which ascribed the form and lineaments of man unto God, thinking God to be like unto man.

Of such as put their trust and confidence, to be reposed in God alone, either in men living, as, do both the Persians in their Soldan ^p, and the Papists in their Pope, who with them is God ^q, their Lord and God ^r, of infinite power, or in Saints, departed this life, as do the same Papists, both in their *S. Francis*, whom they term, The glory of God prefigured by *Esay*, when he said, *Holy, Holy, Holy* &c. and in their *Thomas Becket*, whom they say, God hath set over the works of his hands ^a, or in Beasts unreasonable, as doth the Mordwite Tartar ^x, or finally in riches, and other senseless creatures, as do the Atheists, and irreligious worldlings. credimus, will the Persians say unto the Soldan P. Bazarus rerum Persic. l. 11. ^q Panormit. C. quanto Abbas. ^r Extravag. Joan. 22. / Extravag. de trans. epist. Quanto. ^a Alcar. Francisc. lib. 1. ^x Horæ. B. virginis. M3. secundum usum Sarum. p. 15. ^x Resse Commonweal. c. 19.

Barnabas, Jannes, & Paul Mercurius, &c. Then Jupiters Priests, &c.

Acts 14. 11, &c.

Who knows

not that the

City of the E-

phesians is a

worshipper of

the great god-

desse Diana,

Acts 19. 35.

a Voyage of

the Holland

ships.

o Theodoret,

lib. 4. cap. 10.

p Tu es nostra

fides, & in te

credimus.

o Theodoret,

lib. 4. cap. 10.

p Tu es nostra

3. Proposition.

God is the Maker, and preserver of all things.

The prooffe from Gods Word.

THAT the world, and all things both visible and invisible therein, both were made, and are preserved by the Almighty, and only power of God; are truths grounded upon the holy Scripture, and agreeable to the confessions of Gods people.

For touching the creation of the world, we read that in the beginning God created the heaven and the earth, ^a &c. He made heaven and earth ^b, by him were all things created, which are in heaven, and which are in earth, things visible and invisible, whether Thrones or Dominions, or Principalities, or Powers, as things, were created by him & for him ^c,

a Gen. 1. &c.

b Psal. 124. 8.

c Col. 1. 16.

1 Heb. 1. 8.
2 Creed Apost.
& Nicen.
3 Confess. Helv.
4 c. 6, 9, Basil.
5 ar. 1 of France
6 ar. 7. Fland. ar.
12.

7 Psal. 144. 1.
&c.

8 Max 10. 19,
30.

9 Acts 17. 24.
25, 26.

10 Heb. 1. 13.
11 Confess. 2. c. 7.
12 m. Confess. Ba-
sil. ar. 1, 2.
13 n. Confess. Gal.
ar. 18.
14 o. Confess. Belg.
ar. 12, 13.

15 Tertul. lib. 1.
16 contr. Marc.
17 b. Iren. Epiph.
18 Philaster.
19 c. Epip. Aug.
20 cont. Man. c. 49
21 d. D. August. de
22 fide contr. Ma-
23 nich. c. 40.
24 Con. Br. c. 11.

by his Son he made the world, and all these acknowledged by the Churches Primitive, & reformed at this day.

And touching the preservation of all things by him created: My soul praise thou the Lord, &c. (saith the Psalmist) which covereth himself with light as with a garment, spreadeth the heavens like a curtain, which laieth the beams of his chambers in the waters, and maketh the clouds his Chariot, and walketh upon the wings of the wind; which maketh the spirits his Messengers, and flaming fire his Ministers, &c.

Are not two sparrows sold for a farthing, and one of them shall not fall on the ground without your Father's eyes, and all the hairs of your head are numbered, saith our Savior Christ. God that made the world, and all things that are therein, he is Lord of Heaven and earth; he giveth life and breath, and all things; and hath made of one blood all mankind to dwell on all the face of the earth, and hath assigned the times which were ordained before, and the bounds of their habitation, saith Saint Paul.

The Son is the brightness of the glory, and the ingraven form of his person, and beareth up all things by his mighty Word.

The Churches of God in Helvetia, Basil, France, and Flanders, testify the very same.

Errors and adversaries unto these truths.

Hereby are condemned all Heretikes, and errors impugning either the creation of the world by God; or his providence in the continuing, and preservation of the same.

Of the former sort was,

First, *Aristotle* and all his followers, which said the world was eternal, and without beginning.

Next, the *Marcionites*, that held, how God made not the world, as being too base a thing for him to create.

3. *Simon Magus*, *Saturninus*, *Adonandor*, *Carpocrates*, *Cerinthus*, who ascribed the world's creation by Angels.

4. The *Manichies* who gaveth the creation of all things unto two Gods, or beginnings, the one good; whereof came good things, the other evil, whence proceeded evil things.

5. The same *Manichees*, and *Priscillianists*, which did affirm

affirm man to have been the workmanship not of God, but of the Devil.

6. The Family of Love, who deliver that God by them made heaven and earth f.

7. The Papists, who give out how sacrificing Priests are the Creators of Christ g.

Of the latter sort were,

The Stoick Philosophers, and the Manichees, who are the great patrons of Destiny, Fate and Fortune b.

The Family of Love, which may not say, God save any thing: for they affirm that all things be ruled by nature, and not ordered by God i.

The old Philosophers, who thought that inferiour things were too base for God to be careful of k.

And lastly, the Epicures, who think God is idle, and governeth not the same. Of which mind was Cyprian: who held that God, having created the world, did commit the government thereof unto certain celestial powers l.

f Display of the Fam. of Love, H. 8, d.
g Qui creavit me sine me, jam creatur mediante me; Stells cleris, b Sueren, hist. Eccles. l. 7, 22.
i Display of the Fam. H. 7, b.
k Qui magna curant, parva negligunt, Certe nar. Dcor. l. 2.
l In exposit. Sym.

3. Proposition.

In the Unity of the God-head, *the* *e* is a Trinity of persons.

The proof from Gods Word.

THe Scripture saith.

In the beginning God the Father a, the Son b, and the holy Ghost c, created the heaven and the earth.

By the Word of the Lord were the heavens made, & all the host of them by the breath of his mouth.

Loe the heavens were opened unto him: and (John) saw the Spirit of God descending like a Dove, and lighting upon him: and loe a voice from heaven, saying, This is my beloved Son, in whom I am well pleased e.

Because we are sons, God hath sent forth the Spirit of his Son into our hearts, which crieth Abba, Father, saith the Apostle f: and again, The grace of our Lord Jesus Christ, and the love of God, and the Communion of the holy Ghost be with you all g.

a The Father by the Sonne made the world, Heb. 1.
b In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God, Job. 1, 1, 2. c In the beginning God created the heaven, & the earth, &c. and the Spirit of God moved upon the waters, Gen. 1, 1, 2.
d Psal: 33 6.
e Mar. 3, 16, 17, / Gal. 4 6.
f 2 Cor. 13, 13.

Art. 1. *The Catholike Doctrine* Prop. 3.

And S. *John*: There are three which bear record in heaven: The Father, ^a the Word, and ^b the holy Ghost, and these three are one *b*.

This truth hath alwaies been *i*, and seriously is *k*, confessed in the Church of Christ.

Errors and adversaries unto this truth.

Then cursed are all opinions of men contrary hereunto: whereof

Some denied the Trinity, affirming there is one God, but not three persons in the Godhead: so did the Montanists *a*, and Marcellians *b*, and so do the Jewes *c*, and Turks *d*.

Some as the Gnostikes *e*, Marcionites *f*, and Valentinians *g*, affirm there be more Gods then one, and yet not three persons, nor of one and the same nature, but of a divers and contrary dispositions.

Some think there be three Gods, or spirits, not distinguished only, but divided also, as did the Eunomeans *h*, and Tretheites *i*.

Some fear not to say, that in worshipping the Trinity, Christians do adore three devils, worse then all the idols of the Papists: and such Blasphemers were Heretikes *Blandras* and *Aleias k*.

Some will have a Quaternity of persons, not a Trinity to be worshipped, so did *Anastasiu* the Emperor command & the Apollinarians did hold *l*. Some do grant and acknowledge the name of three in the God-head, but deny their persons, such were the Noetians, Praxeas, & Hermogenians: These did say how the same God was call'd by divers names in the holy Scripture, & therefore that the Father became flesh & suffered, because one & the same God is called the Father, the Son, and the holy Ghost. For which cause they were termed Patripassians: in this number was *Serapion*.

Again, some do grant the names, & persons of three and yet deprive not only the Son, and holy Ghost of their divinity, but the whole Trinity also of their properties. For they say, there is three in heaven, *viz.* the Father, the Word, and holy Ghost; howbeit (say they) the Father only is very God, the Word is the breath of the Father, and the holy Ghost is the

61 John 1. 3.
i Creed Apo.
Nic. Athan.
k Confe. Helv.
1. ar. 6. & 2. c.
3. Aug. art. 1.
Gal. art. 6. B. 1.
art. 6. Bone c.
3. Wittemb. c.
2. Sucas. art. 1.
m Socrat. eccle.
hist. 1. 1. c. 23.
b Theo. her.
sch. lib. 2.
c L. 1. Caretus
lib. divinor. vi.
for. ad Judæ.
d Pol. of the
Turk. emp. c. 5.
e Clem. Alex.
strom. 1. 1.
f Clem. Alex.
strom. lib. 5.
Epiphani.
g Clem. Alex.
strom. 1. b. 4.
h Phil. her.
i Zanch. de 3.
El. par. 1. 1. 7.
c. 1.
k Calvin ep.
1 Amana Cad
Enidæ.

Prop. 3. — of the Church of England. Art. 2.

the Spirit created by God of nothing, through the Word, spoiling so both the Son, and holy Ghost of their deity, and the whole Trinity of their properties. Such were the Arrian and Macedonian Heretikes, hence by-named Pneumatomachons, because they waged battel with the holy Ghost.

And some do bring in other names of deity, besides of the Father, Son, and holy Ghost, as did the Priscillianists &c.

in Concil. Bracar., cap. 3.

2. Article.

Of the Word of God, which was made very man.

The Son, which is the Word of the Father, begotten from ever lasting of the Father, the very & eternal God, of one substance with the Father, took mans nature in the womb of the blessed Virgin, of her substance: so that a two whole and perfect natures, that is to say, the God head and man-hood were joined in one person, never to be divided, whereof is one Christ, very God, and very man: who suffered, was crucified, dead, and buried, to reconcile his Father to us, and to be a Sacrifice, not only for originall guile, but also for all actual sins of men.

The Propositions:

1. Christ is very God.
2. Christ is very man.
3. Christ is very God and man, and that in one person.
4. Christ is the Savior of mankind.

1. Proposition.

Christ is the very God.

The prooffe from Gods Word.

In

a John 1. 1.

b Psal. 2. 7.

Ac. 13. 33.

Heb. 1. 5.

c John 17. 3.

d Mar. 1. 23.

e Heb. 1. 3.

f I beleve in

God the Fa-

ther, &c. and

in Jesus Christ his only Son our Lord, Symb. Apost.

The Godhead of the Father, of

the Son, & of the holy Gh. It is all one; the glory equall, the Majesty co. eternall, Such

as the Father is, such is the Son, The father uncreate, the Son uncreate. The Father in-

comprehensible, the Son incomprehensible, The father eternall, the Son eternall. The

Father is Almighty, the Son Almighty. The Father is God, and the Son is God. The

Father is Lord, and the Son is Lord, Symbol, Athanas. I beleve in God the Father Al-

mighty, &c. and in one Lord, Jesus Christ, the only begotten Son of God, begotten

of his Father before all worlds, God of God, light of light, very God of very God, be-

gotten, not made; being of one substance with the Father, I Symbo. Nicen. Conf.

Helv. 1. ar. 11. c. 11. Bohem. cap. 4. 6. August. ar. 6. Gal. ar. 13. 14. Belg. ar. 10. Wittenb. v.

2. Sierica ar. 1.

IN the beginning was the Word, and the Word was with God, and that Word was God *a*. This is written of Christ. Therefore Christ is God.

Christ is begotten of the Father from everlasting *b*. Therefore very God.

This is life eternal, that they know thee to be very God, and whom thou hast sent, Jesus Christ *c*.

They shall call his name *Emanuel*, which is by interpretation, God with us *d*.

Christ, he is the brightnesse of the glory, and the engraved Image of (the Father) his person, and beareth up all things by his mighty hand *e*, Therefore very God.

And this both hath been of the ancient Christians *f*, and is the Faith of the reformed Churches *g*.

The errors and adversaries unto this truth.

Miserably therefore do they erre, which either deny, or impugn the Deity of our Saviour, as did certain old hereticks, *viz.*

The Arrians, whereof some were called the Doubleians, because in scorn they termed the only begotten of God, the Fathers servant *a*.

The Cerinthians *b*.

The Ebionites, among whom some said that Christ Jesus was a meer man; others acknowledged him to be God, but not from everlasting *c*.

The Eanomians *d*.

The Samosatenians, who thought that Christ was not the Son of God, before his incarnation *e*.

a Theod. hær.

fab. lib. 4.

b Irenæus.

c Euseb. eccl.

hist. 1. 3. c. 27.

d Basil. 5. con.

tra Eunom.

e Concil. Bra.

gar. cap. 2.

The Nestorians, whose opinion was, that Christ became God by merit, but was not God by nature f.

The Macedonians, who utterly denied the Son to be of one substance with the Father g.

The Agnoites, who held that the divine nature of Christ was ignorant of some things h.

Again some late hereticks even to the death never would acknowledge Christ Jesus to be the true and very God, as namely I know them and hold them to be so.

Certain Catebaptists i.

Blandrate.

Matthew Hamam (burnt at Norwich An. 1579) one of whose heresies was, that Christ was a meer, & sinful man l.

Francis Ket (burnt also at Norwich, An. 1588) who most obstinately maintained that Christ was not God till after his resurrection.

David George sometime of Basil, who affirmed himself to be greater for power, then ever Christ was m.

In oppugning the deity of our Savior, with these hereticks join the Jews, and Turks, which say that Christ was a good man; such as Moses and Mahomet were, but not God. Hence Amurath the great Turk in his letters unto the Emperor Rudolph, the second, An. 1593. termed our Savior in derision: The crucified God, unto whom may be added the Family of Love.

2. Proposition.

Christ is very man.

The prooffe from Gods Word.

Holding the humanity of Christ, we join with the blessed Prophets and Evangelists, who either prophesied of his future incarnation, and conception in the womb of a Virgin, or plainly avouched, and writ, both that the Virgin Mary was his Mother, and that, as very man, he grew and increased in strength, endured hunger, and thirst, wept, and slept, and suffered death.

Behold, a Virgin that conceive and bear a Son, Luke 1. 27, 31, 34. a Luke 2. 40. When he had fasted 40 daies and 40 nights, he was afterward hungry, John 4. 7. He said, I thirst, g Luke 19. 41. b Mark 4. 38. c Mar. 27. 50. d 25. 37. Luke 23. 46. Joh. 19. 30, 33.

Liberarius.

Theodoret. l.

4. heret. fab.

Grego. ep.

21. l. 8.

izing. lib.

contra Cat.

Beza ep. 19.

John chro.

12. 2. 9.

m Hist. Davi.

dis. Georg.

a Lud. Carer.

divinor vifit.

ad Judaeos.

Policy of the

Turkish Empt.

c. 3. p. 16.

p Display of

the Family of

Love. H. 7. ac.

a The seed of

the woman

shall break

thine head,

Gen. 3. 15.

The Scepter

shall not depart

&c. until Shi-

lohome Gen.

Mar. 16. 18, 23.

Mar. 27. 50.

Hea

1 Symb. Apost.
 2 Symb. Athan.
 3 Symb. Nicen.
 4 Confes. Helv.
 5. 27. 28. &c.
 6 11. Confess.
 7 B. R. 27. 4.
 8 Confes. Bohem.
 9 esp. 6.
 10 Confes. Belg.
 11 27. 18.
 12 Confess. Gal.
 13 27. 14.
 14 Conf. 11. Aug.
 15 27. 3.
 16 Conf. Winem.
 17 27. 2.
 18 Confes. Suevica.
 19 27. 2.
 20 Harmon.
 21 Confes. praf.
 22 Aug. lib. 14.
 23 contra Faust.
 24 Niceph. lib.
 25 13. esp. 53.
 26 Puf. last. Beza
 27 epist. 81.
 28 Iren. 1. 1. c. 22.
 29 Basil contra
 30 Eunom.
 31 Theodoret.
 32 haer. fab. 14.
 33 Ruffin. lib. 2.
 34 20.
 35 Niceph. 1. 18.
 36 53.
 37 Iren. 1. 1. c. 1.
 38 Conf. Belg.
 39 27. 18.
 40 H. N. proph.
 41 27. c. 19. sent. 9.
 42 27. Epiph.
 43 Euseb. eccles.
 44 hist. 1. 3. c. 27.
 45 Iren. 1. 1. c. 24.
 46 Tertul. lib.
 47 de. car. Christi.

Hence the ancient Fathers, and Christians:
 I beleve in God, the Father Almighty, &c. and in Jesus
 Christ, &c. which was conceived by the holy Ghost, born of
 the Virgin Mary, suffered under Pontius Pilate, was cruci-
 fied dead and buried k.

The right faith is, that we beleve and confesse, that our
 Lord Jesus Christ the Son of God, in God and man, God of
 the substance of the Father, begotten before the world, and
 man of the substance of his Mother, born in the world, Per-
 fect God and perfect man, of a reasonable soul, and humane
 flesh subsisting. Equall to the Father, as touching his God-
 head; and inferior to the Father, touching his manhood f.

I beleve in one God, the Father Almighty, &c. and in one
 Lord Jesus Christ, &c. who for us men, and for our salvation
 came down from heaven, and was incarnate by the holy
 Ghost of the Virgin Mary, and was made man, &c. m.

The very same testific Gods people in Helvetia, Basil o.
 Bohemia p, the Low countries q, France r, Ausburgh s, Wit-
 temberge t, Suevia u; with many more besides x.

The errors and adversaries unto this truth:

Therefore most wicked were the opinions of those men
 which held, viz. that,

1. Christ really and indeed, had neither body nor soule,
 but was man in appearance only, as the M. nichees a, the
 Eutichians b, the Marcionites c, and the Saturnians d.

2. Christ had a body without a soul, as thought the En-
 nomians e, the Arrians f, the Apollinarians g, with the
 Theopaschites h.

3. Christ took the flesh of the Virgin Mary; so did the
 Valentinians think i, and so think the Anabaptists k, and the
 Family of Love, who make an allegory of the Incarnation
 of Christ l.

4. Christ took flesh only, of the Virgin, but no soul; as
 the Arrians m.

5. Christ took flesh not of the Virgin only, but by the
 seed of man too; so said Ebion n, and Carpocrat o.

6. The flesh of Christ was spiritual, and his soul caroch,
 so dreamed the Valentinians p.

7. The carnall body of Christ was consubstantiall with the Father, as published the Apollinarians.

*Athan. lib. de incar. Christ.
Niciph. lib. 13, cap. 29.*

8. The humane nature of Christ before his passion, was devoid of humane affections; so thought the Severites.

3. Proposition.

Christ is God, and man, and that in one person.

The proofe from Gods Word.

THat the Divine, and humane natures of Christ, are united in one person, it accordeth with the holy Scripture. For, the Word was made flesh, and dwelt among us: (and we saw the glory thereof, as the glory of the only begotten of the Father) full of grace and truth, (saith the Evangelist *John* 1, And *Matthew*: Jesus when he was baptized, &c. Lo, a voice (came) from heaven, saying: this is my beloved Son, in whom I am well pleased.)

John 1. 14.

Mat. 3. 17.

He that descended, is even the same that ascended far above the heavens, that he might fill all things, (saith *S. Paul* 1. Cor. 15. 27.)

1 Cor. 15. 27.

Again, Christ Jesus being in the form of God, thought it no robbery to be equall with God, he made himselfe of no reputation, and took on him the form of a servant, and was made like unto man, and was found in shape as a man, &c. wherefore God hath highly exalted him, &c. that every tongue should confesse that Jesus Christ is the Lord, unto the glory of God the Father.

Phil. 2. 6, 7.

9. 11.

And the same Apostle: There is one God, and one Mediator between God and man, even the man Christ Jesus, who gave himselfe a ransom for all men.

1 Tim. 2. 5, 6.

Upon these, and the like grounds,

I beleeve in God, the Father Almighty, &c. and in Jesus Christ his only Son our Lord, which was conceived by the holie Ghost, born of the Virgin *Mary*.

Symb. Apost.

The right faith is, That we beleeve and confesse, that our Lord Jesus Christ, the Son of God, is God and man, &c. who although he be God & man, yet he is not two, but one

Christ:

Christ: One, not by the conversion of the Godhead into flesh, but by taking the manhood unto God. One altogether, not by confusion of substance, but by unity of person. I beleeve in one Lord Jesus Christ, the only begotten Son of God, begotten of the Father before all worlds, God of God, light of light, very God of very God, begotten, not made, being of one substance with the Father, by whom all things were made: who for us men &c. came down from heaven & was incarnate &c. He suffered, and was buried, &c. and he shall come again, &c. *b, say the ancient and first Christians.*

b Confess. Hel.

i. c. 11. & 2. ar.

11. B. 61. ar. 4.

Bohem. ar. 6.

Gal. ar. 19.

Belg. ar. 19.

August. ar. 3.

Witem. c. 2.

S. Jevica ar. 2.

Harmon conf.

test. praef.

a Hartman

Sch. del.

b Niceph. l.

10 cap. 33.

c Valart. l. 1.

d Magdeburg

eccles. hist.

C. n. 6. c. 5. fol.

319.

e Niceph. l. 19.

c. 48.

f Bez. ep. 81.

Confess. Gal.

ar. 14.

The very same is the belief and confession of all the reformed Churches at this present and alwaies hath been.

Errors and adversaries unto these truths.

Detestable therefore is the error,

Of the Acephalians; who denied the properties of the two natures in Christ a.

Of the Severites *b*, of *Eutiches* and *Dyscullus*, who affirmed the divinity and humanity of Christ, to be of one, and the same nature.

Of the Monothelites; who denied that two wills, *viz* a divine and humane, were in Christ c.

Of *Theodorus Mopschinius*; who said that the Word was one thing, and Christ another d.

Of *Nestorius*; who denied that two natures of Christ to be any otherwise united, then one friend is joined to another e, which only is in good will and affection.

Of *Servetus*; who said of Christ, that he was the pattern of all things, and but a figure of the Son of God; and that the body of Christ was compact of three uncreated elements f, and so confounded and overthrow both natures.

4. Proposition.

Christ is the Savior of mankind.

The proof from Gods Word.

Christ to be the Savior of mankind, we find it perspicu-
ously

fully in the holy Scripture, which teacheth us that Christ was crucified, dead and buried; and that to reconcile his Father unto us; and to be a sacrifice for all sins of men. ^a Mar. 27. 45, &c.

Hence I beleeve the forgiveness of sin.

He suffered for our salvation.

For us men, and for our salvation, he came down from heaven; say our Forefathers in their confessions: as do all our brethren throughout Christendome.

^a Cor. 5. 18, by his cross, Eph. 2. 16. It pleased the Father, &c. by him to reconcile all things unto himself, Col. 1. 10, 20. He hath borne our infirmities, and carried our sorrows. ^b Heb. 1. 3. He is the Lamb of God, which taketh away the sin of the world, Joh. 1. 29. Christ hath redeemed us from the curse of the Law, when he was made for us, Gal. 3. 13. God hath made him sin for us, which knew no sin, that we should be the righteousness of God in him, ^c 1 Cor. 5. 21. He is the reconciliation for our sin, & not for ours only, but also for the whole world, ^d 1 Tim. 2. 6. ^e Symb. Apost. ^f Symb. Ath. ^g Symb. Nicen. ^h Confes. Holy. ⁱ Aug. ^j Basil. ^k Bohem. ^l Galat. ^m 1. 16, 17. Belg. ⁿ 1. 16, 17. ^o Aug. ^p 1. 16, 17. ^q 1. 16, 17. ^r 1. 16, 17. ^s 1. 16, 17. ^t 1. 16, 17. ^u 1. 16, 17. ^v 1. 16, 17. ^w 1. 16, 17. ^x 1. 16, 17. ^y 1. 16, 17. ^z 1. 16, 17. ^{aa} 1. 16, 17. ^{ab} 1. 16, 17. ^{ac} 1. 16, 17. ^{ad} 1. 16, 17. ^{ae} 1. 16, 17. ^{af} 1. 16, 17. ^{ag} 1. 16, 17. ^{ah} 1. 16, 17. ^{ai} 1. 16, 17. ^{aj} 1. 16, 17. ^{ak} 1. 16, 17. ^{al} 1. 16, 17. ^{am} 1. 16, 17. ^{an} 1. 16, 17. ^{ao} 1. 16, 17. ^{ap} 1. 16, 17. ^{aq} 1. 16, 17. ^{ar} 1. 16, 17. ^{as} 1. 16, 17. ^{at} 1. 16, 17. ^{au} 1. 16, 17. ^{av} 1. 16, 17. ^{aw} 1. 16, 17. ^{ax} 1. 16, 17. ^{ay} 1. 16, 17. ^{az} 1. 16, 17. ^{ba} 1. 16, 17. ^{bb} 1. 16, 17. ^{bc} 1. 16, 17. ^{bd} 1. 16, 17. ^{be} 1. 16, 17. ^{bf} 1. 16, 17. ^{bg} 1. 16, 17. ^{bh} 1. 16, 17. ^{bi} 1. 16, 17. ^{bj} 1. 16, 17. ^{bk} 1. 16, 17. ^{bl} 1. 16, 17. ^{bm} 1. 16, 17. ^{bn} 1. 16, 17. ^{bo} 1. 16, 17. ^{bp} 1. 16, 17. ^{bq} 1. 16, 17. ^{br} 1. 16, 17. ^{bs} 1. 16, 17. ^{bt} 1. 16, 17. ^{bu} 1. 16, 17. ^{bv} 1. 16, 17. ^{bw} 1. 16, 17. ^{bx} 1. 16, 17. ^{by} 1. 16, 17. ^{bz} 1. 16, 17. ^{ca} 1. 16, 17. ^{cb} 1. 16, 17. ^{cc} 1. 16, 17. ^{cd} 1. 16, 17. ^{ce} 1. 16, 17. ^{cf} 1. 16, 17. ^{cg} 1. 16, 17. ^{ch} 1. 16, 17. ^{ci} 1. 16, 17. ^{cj} 1. 16, 17. ^{ck} 1. 16, 17. ^{cl} 1. 16, 17. ^{cm} 1. 16, 17. ^{cn} 1. 16, 17. ^{co} 1. 16, 17. ^{cp} 1. 16, 17. ^{cq} 1. 16, 17. ^{cr} 1. 16, 17. ^{cs} 1. 16, 17. ^{ct} 1. 16, 17. ^{cu} 1. 16, 17. ^{cv} 1. 16, 17. ^{cw} 1. 16, 17. ^{cx} 1. 16, 17. ^{cy} 1. 16, 17. ^{cz} 1. 16, 17. ^{da} 1. 16, 17. ^{db} 1. 16, 17. ^{dc} 1. 16, 17. ^{dd} 1. 16, 17. ^{de} 1. 16, 17. ^{df} 1. 16, 17. ^{dg} 1. 16, 17. ^{dh} 1. 16, 17. ^{di} 1. 16, 17. ^{dj} 1. 16, 17. ^{dk} 1. 16, 17. ^{dl} 1. 16, 17. ^{dm} 1. 16, 17. ^{dn} 1. 16, 17. ^{do} 1. 16, 17. ^{dp} 1. 16, 17. ^{dq} 1. 16, 17. ^{dr} 1. 16, 17. ^{ds} 1. 16, 17. ^{dt} 1. 16, 17. ^{du} 1. 16, 17. ^{dv} 1. 16, 17. ^{dw} 1. 16, 17. ^{dx} 1. 16, 17. ^{dy} 1. 16, 17. ^{dz} 1. 16, 17. ^{ea} 1. 16, 17. ^{eb} 1. 16, 17. ^{ec} 1. 16, 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16, 17. ^{lc} 1. 16, 17. ^{ld} 1. 16, 17. ^{le} 1. 16, 17. ^{lf} 1. 16, 17. ^{lg} 1. 16, 17. ^{lh} 1. 16, 17. ^{li} 1. 16, 17. ^{lj} 1. 16, 17. ^{lk} 1. 16, 17. ^{ll} 1. 16, 17. ^{lm} 1. 16, 17. ^{ln} 1. 16, 17. ^{lo} 1. 16, 17. ^{lp} 1. 16, 17. ^{lq} 1. 16, 17. ^{lr} 1. 16, 17. ^{ls} 1. 16, 17. ^{lt} 1. 16, 17. ^{lu} 1. 16, 17. ^{lv} 1. 16, 17. ^{lw} 1. 16, 17. ^{lx} 1. 16, 17. ^{ly} 1. 16, 17. ^{lz} 1. 16, 17. ^{ma} 1. 16, 17. ^{mb} 1. 16, 17. ^{mc} 1. 16, 17. ^{md} 1. 16, 17. ^{me} 1. 16, 17. ^{mf} 1. 16, 17. ^{mg} 1. 16, 17. ^{mh} 1. 16, 17. ^{mi} 1. 16, 17. ^{mj} 1. 16, 17. ^{mk} 1. 16, 17. ^{ml} 1. 16, 17. ^{mm} 1. 16, 17. ^{mn} 1. 16, 17. ^{mo} 1. 16, 17. ^{mp} 1. 16, 17. ^{mq} 1. 16, 17. ^{mr} 1. 16, 17. ^{ms} 1. 16, 17. ^{mt} 1. 16, 17. ^{mu} 1. 16, 17. ^{mv} 1. 16, 17. ^{mw} 1. 16, 17. ^{mx} 1. 16, 17. ^{my} 1. 16, 17. ^{mz} 1. 16, 17. ^{na} 1. 16, 17. ^{nb} 1. 16, 17. ^{nc} 1. 16, 17. nd 1. 16, 17. ^{ne} 1. 16, 17. ^{nf} 1. 16, 17. ^{ng} 1. 16, 17. ^{nh} 1. 16, 17. ⁿⁱ 1. 16, 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17. ^{pq} 1. 16, 17. ^{pr} 1. 16, 17. ^{ps} 1. 16, 17. ^{pt} 1. 16, 17. ^{pu} 1. 16, 17. ^{pv} 1. 16, 17. ^{pw} 1. 16, 17. ^{px} 1. 16, 17. ^{py} 1. 16, 17. ^{pz} 1. 16, 17. ^{qa} 1. 16, 17. ^{qb} 1. 16, 17. ^{qc} 1. 16, 17. ^{qd} 1. 16, 17. ^{qe} 1. 16, 17. ^{qf} 1. 16, 17. ^{qg} 1. 16, 17. ^{qh} 1. 16, 17. ^{qi} 1. 16, 17. ^{qj} 1. 16, 17. ^{qk} 1. 16, 17. ^{ql} 1. 16, 17. ^{qm} 1. 16, 17. ^{qn} 1. 16, 17. ^{qo} 1. 16, 17. ^{qp} 1. 16, 17. ^{qq} 1. 16, 17. ^{qr} 1. 16, 17. ^{qs} 1. 16, 17. ^{qt} 1. 16, 17. ^{qu} 1. 16, 17. ^{qv} 1. 16, 17. ^{qw} 1. 16, 17. ^{qx} 1. 16, 17. ^{qy} 1. 16, 17. ^{qz} 1. 16, 17. ^{ra} 1. 16, 17. ^{rb} 1. 16, 17. ^{rc} 1. 16, 17. rd 1. 16, 17. ^{re} 1. 16, 17. ^{rf} 1. 16, 17. ^{rg} 1. 16, 17. ^{rh} 1. 16, 17. ^{ri} 1. 16, 17. ^{rj} 1. 16, 17. ^{rk} 1. 16, 17. ^{rl} 1. 16, 17. ^{rm} 1. 16, 17. ^{rn} 1. 16, 17. ^{ro} 1. 16, 17. ^{rp} 1. 16, 17. ^{rq} 1. 16, 17. ^{rr} 1. 16, 17. ^{rs} 1. 16, 17. ^{rt} 1. 16, 17. ^{ru} 1. 16, 17. ^{rv} 1. 16, 17. ^{rw} 1. 16, 17. ^{rx} 1. 16, 17. ^{ry} 1. 16, 17. ^{rz} 1. 16, 17. ^{sa} 1. 16, 17. ^{sb} 1. 16, 17. ^{sc} 1. 16, 17. ^{sd} 1. 16, 17. ^{se} 1. 16, 17. ^{sf} 1. 16, 17. ^{sg} 1. 16, 17. ^{sh} 1. 16, 17. ^{si} 1. 16, 17. ^{sj} 1. 16, 17. ^{sk} 1. 16, 17. ^{sl} 1. 16, 17. sm 1. 16, 17. ^{sn} 1. 16, 17. ^{so} 1. 16, 17. ^{sp} 1. 16, 17. ^{sq} 1. 16, 17. ^{sr} 1. 16, 17. ^{ss} 1. 16, 17. st 1. 16, 17. ^{su} 1. 16, 17. ^{sv} 1. 16, 17. ^{sw} 1. 16, 17. ^{sx} 1. 16, 17. ^{sy} 1. 16, 17. ^{sz} 1. 16, 17. ^{ta} 1. 16, 17. ^{tb} 1. 16, 17. ^{tc} 1. 16, 17. ^{td} 1. 16, 17. ^{te} 1. 16, 17. ^{tf} 1. 16, 17. ^{tg} 1. 16, 17. th 1. 16, 17. ^{ti} 1. 16, 17. ^{tj} 1. 16, 17. ^{tk} 1. 16, 17. ^{tl} 1. 16, 17. tm 1. 16, 17. ^{tn} 1. 16, 17. ^{to} 1. 16, 17. ^{tp} 1. 16, 17. ^{tq} 1. 16, 17. ^{tr} 1. 16, 17. ^{ts} 1. 16, 17. ^{tt} 1. 16, 17. ^{tu} 1. 16, 17. ^{tv} 1. 16, 17. ^{tw} 1. 16, 17. ^{tx} 1. 16, 17. ^{ty} 1. 16, 17. ^{tz} 1. 16, 17. ^{ua} 1. 16, 17. ^{ub} 1. 16, 17. ^{uc} 1. 16, 17. ^{ud} 1. 16, 17. ^{ue} 1. 16, 17. ^{uf} 1. 16, 17. ^{ug} 1. 16, 17. ^{uh} 1. 16, 17. ^{ui} 1. 16, 17. ^{uj} 1. 16, 17. ^{uk} 1. 16, 17. ^{ul} 1. 16, 17. ^{um} 1. 16, 17. ^{un} 1. 16, 17. ^{uo} 1. 16, 17. ^{up} 1. 16, 17. ^{uq} 1. 16, 17. ^{ur} 1. 16, 17. ^{us} 1. 16, 17. ^{ut} 1. 16, 17. ^{uu} 1. 16, 17. ^{uv} 1. 16, 17. ^{uw} 1. 16, 17. ^{ux} 1. 16, 17. ^{uy} 1. 16, 17. ^{uz} 1. 16, 17. ^{va} 1. 16, 17. ^{vb} 1. 16, 17. ^{vc} 1. 16, 17. ^{vd} 1. 16, 17. ^{ve} 1. 16, 17. ^{vf} 1. 16, 17. ^{vg} 1. 16, 17. ^{vh} 1. 16, 17. ^{vi} 1. 16, 17. ^{vj} 1. 16, 17. ^{vk} 1. 16, 17. ^{vl} 1. 16, 17. ^{vm} 1. 16, 17. ^{vn} 1. 16, 17. ^{vo} 1. 16, 17. ^{vp} 1. 16, 17. ^{vq} 1. 16, 17. ^{vr} 1. 16, 17. ^{vs} 1. 16, 17. ^{vt} 1. 16, 17. ^{vu} 1. 16, 17. ^{vv} 1. 16, 17. ^{vw} 1. 16, 17. ^{vx} 1. 16, 17. ^{vy} 1. 16, 17. ^{vz} 1. 16, 17. ^{wa} 1. 16, 17. ^{wb} 1. 16, 17. ^{wc} 1. 16, 17. ^{wd} 1. 16, 17. ^{we} 1. 16, 17. ^{wf} 1. 16, 17. ^{wg} 1. 16, 17. ^{wh} 1. 16, 17. ^{wi} 1. 16, 17. ^{wj} 1. 16, 17. ^{wk} 1. 16, 17. ^{wl} 1. 16, 17. ^{wm} 1. 16, 17. ^{wn} 1. 16, 17. ^{wo} 1. 16, 17. ^{wp} 1. 16, 17. ^{wq} 1. 16, 17. ^{wr} 1. 16, 17. ^{ws} 1. 16, 17. ^{wt} 1. 16, 17. ^{wu} 1. 16, 17. ^{wv} 1. 16, 17. ^{ww} 1. 16, 17. ^{wx} 1. 16, 17. ^{wy} 1. 16, 17. ^{wz} 1. 16, 17. ^{xa} 1. 16, 17. ^{xb} 1. 16, 17. ^{xc} 1. 16, 17. ^{xd} 1. 16, 17. ^{xe} 1. 16, 17. ^{xf} 1. 16, 17. ^{xg} 1. 16, 17. ^{xh} 1. 16, 17. ^{xi} 1. 16, 17. ^{xj} 1. 16, 17. ^{xk} 1. 16, 17. ^{xl} 1. 16, 17. ^{xm} 1. 16, 17. ^{xn} 1. 16, 17. ^{xo} 1. 16, 17. ^{xp} 1. 16, 17. ^{xq} 1. 16, 17. ^{xr} 1. 16, 17. ^{xs} 1. 16, 17. ^{xt} 1. 16, 17. ^{xu} 1. 16, 17. ^{xv} 1. 16, 17. ^{xw} 1. 16, 17. ^{xx} 1. 16, 17. ^{xy} 1. 16, 17. ^{xz} 1. 16, 17. ^{ya} 1. 16, 17. ^{yb} 1. 16, 17. ^{yc} 1. 16, 17. ^{yd} 1. 16, 17. ^{ye} 1. 16, 17. ^{yf} 1. 16, 17. ^{yg} 1. 16, 17. ^{yh} 1. 16, 17. ^{yi} 1. 16, 17. ^{yj} 1. 16, 17. ^{yk} 1. 16, 17. ^{yl} 1. 16, 17. ^{ym} 1. 16, 17. ^{yn} 1. 16, 17. ^{yo} 1. 16, 17. ^{yp} 1. 16, 17. ^{yq} 1. 16, 17. ^{yr} 1. 16, 17. ^{ys} 1. 16, 17

That Christ descended not into hell, calling this article an error, and a fable, as *Carlyle* doth. *Carlyle* says, "That Christ being dead, descended into the place of the living, where he endured for a time those torments, which the damned spirits, without intermission, endure." *Carlyle* says, "That Christ being dead, descended into the place of the living, where he endured for a time those torments, which the damned spirits, without intermission, endure."

a *Carlyle* a-
gainst *Doct*
Smith, p. 28, 77

b *Treat. of*
Bannisters
error.

c *Pagets* Ci-
tech, *Exh*
d *Pisc* in *Lyc*.

e *Feruzio*
Mar. 27.

f *Humer* Re-
joind, p. 28.

g *Houhold*
Catech.

h *Giffords* Ca-
tech.

i *Canis*, Ca-
tech.

k *Vaux* Catech.

l *Test. Rhem*,
an. *Luc*. 16. 26.

m *Cosser*, in-
Rit, l. 9.

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4. Article.

Of the Resurrection of Christ.

Christ did truly rise again from death, and took a-
gain his body, with flesh, bones, and all things appertaining

ning to the perfection of mans nature: 2 wherewith he ascended into heaven, 3 and there sitteth, untill he return to judge all men at the last day,

The Propositions.

Risen from the dead.

Ascended into heaven.

Will come again at the last day, to judge all
the living and the dead.

1. Proposition.

Christ is risen from the dead.

The prooffe from Gods Word:

THe Resurrection of Christ may be easily proved from the holy Scriptures, in which it is evident, first, that Christ should ^a and next, that he did rise from death unto life, both by his appearing to ^b Mary Magdalene ^c, to divers women ^e, to two ^d, to ten ^e, to all the Disciples, to more than five hundred brethren at once ^g, to sundry persons by the space of forty daies together ^b; and by the testimony also of the Apostles, ⁱ Peter ⁱ, and ^k Paul ^k.

A truth both beleaved and acknowledged by Gods people from age to age /

^c Mat. 28.9. ^d Luke 24.13, 15. 30. 31. ^e John 20.19. ^g 1 Cor. 15.6. ^b Acts 1.3. ⁱ Acts 1.22 and 2.32. ⁱ Pet. 1. 3. ^k Acts 17. 2, 3. Rom. 10. 9. ⁱ Cor. 15.4, 5, &c. ⁱ Symbol. Apost. Athan. Nicen. Confe. Helv. 1. ar. 1. c. and 2. c. 11. B. fil. ar. 4. Bohem. c. 6. Gal. 15. 16. Belg. ar. 20. August. ar. 3. Suevic. ar. 2. Harmon. confess. pref.

Errors and adversaries unto this truth.

Utterly false then, and unchristian is the opinion of those men,

Which utterly deny the resurrection of any flesh, as did the Sadduces ^a, the false Apostles ^b, Simon Magnus ^c, and the Manichees ^d.

there is any resurrection, Luke 10. 27. they say there is no resurrection; neither Angel nor Spirit, Acts 23. 8. ^b How say some among you, that there is no resurrection of the dead, 1 Cor. 15. 12. ^c Epiphani. ^d August. contra Faust. 1.4. c. 16.

C

Which

^a The Sadduces say there is no resurrection, Mar. 22. 23. they deny

again suffer as Jesus Christ (which was one of *Francis* Kit his heretics for which he was burned); for men: but on another *John* is the Savior of woman: a most execrable assertion of Pottellus the Jesuite.

The fantasies of the Jacobites and Turks.

The popish doctrine touching the Masse, prayers unto Saints, pardons and purgatory, which make the passion of Christ either of none effect, or to put away but original sin only.

That albeit our Savior hath suffered for all men in general: yet doth each man must suffer for himself in particular; and the works of one man may satisfy the justice of God for another; which are popish errors.

That Christ died not for the sins of all men; and that some sins are so filthy, and enormous, as Christ his blood upon true repentance of the delinquents part, cannot wash them away: which was *James* *Spence*, and other desperate persons error.

That whatsoever is written touching Christ his sufferings, must in us, and with us be fulfilled: the false doctrine of H. N.

3. Article

Of the going down of Christ into Hell.

As Christ died for us, and was buried: so also it is to be believed, that he went down into Hell.

The Proposition.

Christ went down into Hell.

The proof from Gods Word.

Sundry both texts of Scripture for Christ his disconsolation into Hell.

Mine heart wargled (saith David, a figure of Christ) *Psal. 55. 20.*
and my glory rejoiced, my flesh also shall rest in hope. For
why? Thou shalt not leave my soul in hell. *Psal. 138. 27.*

O Lord my God, I cried unto thee, and thou hast healed
me. Thou Lord hast brought my soul out of hell.
I will thank thee, O Lord my God with all my heart; and
will praise thy name for evermore. For great is thy mercy
towards me; and thou hast delivered my soul from the ne-
thermost hell. *Psal. 138. 1, 2.*

In that he ascended; what is it but that he had also de-
scended first into the lowest part of the earth? He has de-
scended, is even the same, that ascended, far above all hea-
vens, that he might fill all things. *Eph. 4. 9, 10.*

O Death where is thy sting? O hell where is thy victo-
ry? Altho that Christ went down into hell, all sound Chri-
stians both in former times stand now living; do acknow-
ledge; howbeit in the interpretation of the article, there is
not that content as were to be wished: some holding that
Christ descended into hell, *1 Cor. 15. 55.*

1. As God only and not man; as they do which say, how
Christ descended powerfully; and effectually, but not per-
sonally into hell; and that the deity inhabited it selfe, as it
were present in the infernall parts, to the terror of the de-
vil, and other damned spirits. *He descen- ded into Hel. Sym. Apost. Athan. g. Confe. Hely. 1. c. 3. p. 13. Ba. or. 2. Aug. ar. 3. Suerica, ar. 22.*

2. As man only; and that as some think, in body only, as
when death as it were prevailed over him lying in the
grave; as others deem, in soul only, when he went unto the
place of the reprobate, to the increasing of their torments.

3. As God and man in one person, as they do which af-
firm that Christ in body and soule went, some think as it
were into Hell; when upon the Crosse, and elsewhere he
suffered the terrors and torments prophesied of, *Isa. 53. 6, 10. Psal. 116. 2. and mentioned Mat. 26. 38. or 27. 46. Luke 22. 42.* some say even into hel (the very place deli-
ned for the Reprobate) which he entered into the very mo-
ment of his Resurrection, at which time he shewed and
declared himselfe a most glorious Conqueror both of death
and hell, the most powerful enemies.

Bucillaro knows the native, and undoubted sense of this article, and mystery of religion; perfit we adversaries on to them which in

That Christ descended not into hell at all, calling this article an error, and a fable, as *Carlyle* doth.

Treat. of Bannisters error.

of hell endured for a time (those torments *equaled* reprobation *as a punishment for sin*, which the reprobates find everlasting in hell to hell, but even desired of God's mercy) find

a Feruign
 Mar 27.
 of Humber Re-
 joind. p. 48.

torments of hel for our redemption, and descended into the
 beaſt off tormenſe that hel could yield f : ſuffered the tyr-
 ments of hel. The ſecond death, by Rejection from God, and
 ſecond death, ſuffered in it, but the latter ſignifieth of Gods

3 Canif. Ca-
tech.
& Vaux Catec.
13 That Christ personally in soul went down into Lake

4. Article.

Of the Resurrection of Christ

Christ did truly rise again from death, and took a
gain his body, with flesh, bones, and all things appertai-
ning

a Carlisle a-
gainst Doctor
Smith, p. 28, 77

**6 Treat. of
Bannisters
error.**

c Pagets C-
tech, Engin.
d Pife in Luc.

12.10.
e Fergusin
Mar. 27.

7 Humer. Re-
 joined. p. 38.
 I 38.152.
 8 Humer. Re-

b Giffords, Ca
Ecch.

3, Canis. Ca-
tech.
4 Vaux Catech

ning to the perfection of mans nature: 2 wherewith he ascended into heaven, 3 and there sitteth, untill he return to judge all men at the last day.

The Propositions.

1. Christ is risen from the dead.
2. Christ is ascended into heaven.
3. Christ shall come again at the last day, to judge all men, even the quick and the dead.

1. Proposition.

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The prooffe from Gods Word:

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^a Mat. 28.9. ^d Luke 24.13, 15, 30. 31. ^e John 20.19. ^g 1 Cor. 15.6. ^b Acts 1.3. ⁱ Acts 1.22 and 2.32. ¹ Pet. 1.3. ^k Acts 17.2, 3. ^c Rom. 10.9. ^f 1 Cor. 15.4, 5, &c. ^l Symbol. Apost. Athan. Nicen. Confess. Helv. 1. ar. 14. and 2. c. 11. Basil. ar. 4. Bohem. c. 6. Gal. 15. 16. Belg. ar. 20. August. ar. 3. Suevic. ar. 2. Harmon. confess. praef.

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C

Which

^a The Sadducees say there is no resurrection, Mat. 22.23. they deny

e Mar. 28. 13. 15
Jud. Cater. 1.
divinor. visor.
f Holin. chron.
fol. 1299.
g Hist. Davidis
Georg.
h Philaster.
i Display in
Allens confell.

Which would acknowledge no resurrection of Christ, as would not, nor will the Jewes e, nor heretike Hamant f, nor David George, one of which errors was, that the flesh of Christ was dissolved into ashes, and so rose no more g.

Which affirme (as did Cerinthus) that Christ shall rise again, but yet is not risen h.

which say, how our Savior, after his resurrection, was so deified, as he retained no more the parts and properties of his body, and soul, nor the union of both natures, but is meerly God. So thought the Schwenkfeldians :

Which take the Resurrection of Christ to be but an allegory, and no true, certain history ; as do the Family of Love i.

2. Proposition.

Christ is ascended into heaven.

The proof from Gods word.

IN saying how Christ with his body is ascended into heaven, and there sitteth, and abideth, we do agree with the Prophets a, Evangelists b, and Apostles c, with the ancient Fathers d, and Gods people our brethren, throughout all Christendome e.

The Errors and adversaries unto this truth.

a Psa. 47. 5. 68.
38. 110. 1.
b Mat. 23. 44.
25. 65.
A.C. 1. 9.
Luke 24. 51.
c Rom 8. 34.
Eph. 4. 8.
d Symb. Apo.
Athan. Nicen.
e Confess. Helv.
1. ar. 1. & 2. c. 11
Bas. ar. 4. Boh.
c. 6. Gal. ar. 15.
Bel. ar. 10. Au.
ar. 3. Saxon. ar.
3. Suevic. ar. 2.
f Holin. chron.
fol. 1299.
g Ja. Smidelin-
us, Ubiquita-
tis Apostolus,
Brz. epist. 61;

But we altogether dissent

From Hamant, the English heretick, which denied the ascension of Christ a.

Also from Ket, the heretike and Apostata, which likewise denied our Saviors ascension, affirming that his humane nature is not in heaven, but in Judea, gathering a Church and people.

Also from the German Ubiquitaries, and Papists, they saying that Christ as man, is not only in heaven, but in earth too at this instant, wheresoever the deity is b, these affirming the humane nature of Christ is, wheresoever the Sacrament

crament of the Altar is administred e.

Also from the Montanists, Cataphrygians, and Carpocratians, who held how Christ not in body, but in soul ascended into heaven.

From the Papiſts, who say that Christ ascended into heaven, carried with him the souls, which he loosed from captivity, and bondage of the devil; even the souls of the righteous, afore that time not in heaven, but in Lymbo e.

And lastly from those German divines, which think that our Savior carried with him into heaven the faithfull people in soul and body, raised at his resurrection f.

c Ergo it is not in heaven, unless heaven be upon earth, d Phila. Thod,

e Catech. Trid. in Sym. verba, descendit ad inferos, & ascendit ad celos,

Vaux Catech. cap. 1.

Test. Rhem. an, marg. p. 633.

f D. Ma. hom. in Evang. in festo Ascen. Dom. & in epi. Dom. Ascen,

3 Proposition.

Christ shall come again at the last day, to judge all men, even the quick and the dead.

The proof from Gods Word.

God anointed Jesus of Nazareth with the holy Ghost, and with power, &c. Him God raised up the third day, &c. And he commanded us to preach unto the people, and to testify that it is he, that is ordained a Judge of quick and dead, saith S. Peter g.

God shall judge the world by Jesus Christ h.

Jesus Christ shall judge the quick and the dead at his appearing, and in his Kingdom, &c. Henceforth is laid up for me the crown of righteousness, which the Lord the righteous judge shall give me at that day, and not to me only, but to all those that love his appearing, saith St Paul i.

The Judge standeth before the door, saith St James k.

And this Gods Church and people do firmly beleieve, and faithfully confesse l.

Errors and adversaries unto this truth.

On the other side both they abroad, and we at home, abhor them for their opinions, which said, that

There shall be no generall Judgement at all: as did the Manichees m, and do the Atheists.

That the devils, and the most ungodly, some of them, and

g Acts 10. 38, 40. 41. h R. m. 2. 16.

i 2 Tim. 1. 8. k Jam. 5. 9. l Symb. Apost. Nicen. Athan. Confess. Helv. 2. c. 11. & 1. 2. 1. Basil. ar. 9. Bohem. cap. 6. Bel. ar. 37. Aug. ar. 3. Suet vica. ar. 2. m Philaster.

b P. l. of the
Turks Emp.
c. 23.

c Arg. to f. ar.
17.

d Builing. con.

e Catabap. l. r.
tract.

f Display of
the Fam. H. c.

g Hist. Davidis
Georg.

h Conspir.
for pretend.

R. form. p. 47.

55 A thing.
feda.

b Extravag. dc
sent. Excom.

Canobis & 24

g. 2.

i Confel. Aug.

ar. 17.

k H. N. in his
Instruc. prai.

sent. 5.

l H. N. Ibid.

sent. 1. ar. 8.

sect. 35. and in
his Evang. ch.

sect. 1. Alent.

confel. in the

Display.

namely, so many as in hel do call upon God for mercy, and forgiveness, say the Turks *b*, yea of all them, say the Originists *c*, and Catabaptists *d*, shall be saved.

That the wicked shall not be judged at all, but shall die as the brut beasts, and neither rise again in body, nor come unto judgement. An error of the Family of Love *e*.

That Christ shall not be the future Judge; so thought both *David George*, *Coppinger*, and *Arthington*: For that *George* rumor'd himself to be Judge of the whole world *f*, and *Coppinger* and *Arthington* publisht, how *William Hacker* was come to judge the world, and themselves to be his angels for the separating the sheep from Goats *g*.

That besides Christ, the Pope is Judge of the quick and dead; an error of the Papists *h*.

That afore the Judgement there shal be a golden world, the godly, and one besides, enjoying the same peaceably, and gloriously as the Jewes imagine *i*.

That the beleeft, touching the generall Judgement of Christ, over the living, and dead, is a doctrine mysticall, or a mystery (no history) as *k* H. N. teacheth.

That the righteous are already in godly glory; and shall from henceforth live everlastingly with Christ, and reign upon the earth: as the *l* Family of Love holdeth.

5. Article.

Of the Holy Ghost.

The holy Ghost proceeding from the Father, and the Son, 3 is of one substance, majesty, and glory, with the Father, and the Son, very, and eternall God.

The Propositions.

1. The holy Ghost, is very and eternall God.
2. The holy Ghost is of one substance, majesty and glory with the Father and the Son.

3. The

3. The holy Ghost proceedeth from the Father and the Sonne.

1. Proposition.

The holy Ghost is very and eternall God.

The proof from Gods Word.

THe holy Ghost to be the very, and eternall God, the Scriptures teach us. For he is the Creator of all things. In the beginning God created the heaven, and the earth, &c. And the Spirit of God moved upon the waters *a*. *O* *a* Gen. 1. 1. 2. Lord, how manifold are thy works, &c! If thou hide thy face, they are troubled, if thou take away their breath, they die, and return to their dust: if thou send forth thy spirit, they are created *b*: *Ergo* the holy Ghost is God. *b* Psal. 10. 24. 29. 30. *c* Mat. 28. 19.

Christians are to be baptized in the name of the holy Ghost *c*, as well as of the Father, and the Son. Therefore is he very God.

Ananias lied unto God *d*, and Sapphira tempted God, *d* *AB. 5. 3. 4. 9.* when both he lied unto the holy Ghost, and she tempted *e* *Acts 13. 2. 4.* the Spirit of the Lord.

As God, he chooseth, assigneth, and sendeth forth men for the ministry of the Gospel *e*, as God, he decreeth orders for his Church and people *f*. and as God, he is to be invoked, and praised unto, as well as the Father, and the Son, *g*. *Acts 15. 28.* *2 Cor. 13. 13.*

Upon this, & the like words, I believe in the holy Ghost *h*. *b* *Sym. Apost.* I beleve in the holy Ghost, the Lord and giver of life *i*: the *i* *Symb. Nicen.* Catholike faith is this, that we worship one God in Trinity, and Trinity in Unity, &c. The Father is God, the Son is God, and the holy Ghost is God. And yet they are not three Gods, but one God *k*, &c. say the ancient Fathers: which also is the Faith and confession of all Gods people at this day *l*. *Symb. Ath.* *Confess. Helv.* *ar. 6. c. 2. c. 2.* *Basil. ar. 1.* *Boh. c. 3. Bel.*

The Errors and aduersaries unto this truth.

This maketh to the condemnation of the Pneumatomachies, whereof,

Some impugn the deity of the holy Ghost, as did in

a Epiph.
 b Vinc. Lyr. l.
 adverb. hær.
 c Beza epist. 1.
 d Zanch. de 3.
 El. l. 4. c. 1.
 e Burnt at
 Norwich, 14.
 Jan. 1588.
 f Holinsh.
 chro. fol. 1297.
 g Who whisper
 in corners that
 we must not
 beleve in the
 holy Ghost,
 faith Bredwel
 writing a-
 gainst Glover,
 p. 102.
 h Theod. l. 5.
 c. 10.
 i Philast:
 k Soz. l. 4. c. 27.
 l Athan.
 m Zanch. de
 El. par. l. 2. c. 5.
 n D. Iren.
 o Euf. l. 5. c. 18:
 p Chry. def. S.
 q Epiphan.
 r Epiphan.
 s Epiphan.
 t Alcar. Fr. l. 1.
 u Mar. 1. 18. 30
 Luke 1. 35.
 v Job. 14. 26.
 w Job. 16. 13.
 x Acts 2. 4.
 y 2 Cor. 12. 8.
 z Acts 20. 28.
 a Eph. 4. 30.
 b 1 John 5. 7.

i Symb. Nicen.

old time, *Samosatenus a*, and *Photinus b*, of late years, *Servetus c*, *Ochimus d*, abroad; and *Francis Kete e*, *Hamant f*, and certain Brownists *g*, among us at home: Some affirm the holy Ghost to be but a meer creature, as did *Arrius h*, the Semiarrians *i*, the Macedonian heretikes *k*, the Tropicks *l*, *Ochimus m*. Some have assumed the style and title of the holy Ghost unto themselves, as did *Simon Magus n*, *Montanus o*, and *Manes p*.

Some have given the title of the holy Ghost unto men and women; so

Hierax said, that *Melchisedech* was the holy Ghost *q*.

Simon Magus termed his Helen the holy Ghost *r*.

The *Helche* said, the holy Ghost was a woman, and the naturall sister of Christ *s*.

Many Papists, and namely the Franciscans *t*, blush not to say, that *S. Francis* is the holy Ghost.

2. Proposition.

The holy Ghost is of one substance, majesty and glory with the Father, and the Son.

The proof from Gods Word.

THe holy Ghost effected the incarnation of Christ *a*, teacheth all things *b*, leadeth into all truth *c*, giveth utterance to his servants *d*, and gifts unto his people *e*, placeth Rulers in the Church, and Overseers to feed the flock of God *f*, sealeth the elect unto the day of redemption *g*, as well the Father, and the Son: and these three, *viz.* the Father, the Word, and the holy Ghost, are one *h*. Therefore is the holy Ghost of one substance, majesty and glory with the Father and the Son.

And this was the beleef of the ancient Fathers.

I belevee (say they) in the holy Ghost, the Lord and giver of life, &c. who with the Father and the Son together is worshipped, and glorified, who spake by the Prophets *i*.

The Godhead of the Father, of the Son, and of the holy Ghost,

Ghost, is all one, the glory equal, the majesty coeternal. Such as the Father is, such is the Son, and such is the holy Ghost, &c. And in this Trinity none is afore or after other, none is greater or lesse then another: But the whole three persons be coeternal together, and coequall *k*.

The very same do all reformed Churches belceve and confesse *l*.

The errors and adversaries unto this truth.

The premises do make

Against the Tretheites; which affirm the holy Ghost to be inferior unto the Father *a*.

Against the Arrians, who said the holy Ghost was inferior to the Son *b*.

Against the Macedonian heretikes, who held the holy Ghost to be but a minister, and servant of the Father, and the Son *c*, yet of more excellent majesty and dignity then the Angels *d*.

Against many erroneous spirits, which deliver the holy Ghost to be nothing else, but

The motion of God in his creatures, as did the Samosatenians *e*.

A bare power and efficacy of God working by a secret inspiration; as the Turks *f*, and certain English Sadduces do imagine *g*.

The inheritance allotted to the faithful *g*, and the being or vertuous estate of Christ *h*, as dreameth H.N.

The affection of charity, or Love within us; an error of *i* Sen. l. 1. dist. 1. sect. 5. 2.

Gods love, favor and vertue whereby he worketh in his children; so thought Ochinus *k*, and Servetus *l*.

3. Proposition.

The holy Ghost proceedeth from the Father and the Son.

The prooffe from Gods Word.

THe proceeding of the holy Ghost from the Father, and the Son, we gather from the holy Scripture, which teacheth thee how

k Symb. Ath.
i Confes. Helv.
1. ar. 6. & 2. c.
g Basil. ar. 1.
Bohem. c. 3.
Gal. ar. 1. Belg.
ar. 1. Aug. ar.
1. Witemb. c.
1. 2. Suevica.
ar. 1.
a Zanch. de 3.
El. par. 1. 5. c. 1
b Aug. cont.
Mar. Arrian.
c Ruffin. l. 1.
c. 25.
d Niceph. l. 9.
c. 47.
e Confes. Aug.
5. ar. 8.
f Pol. of the
Tur. Emp. 3. c.
g Hutchinson
in his Image of
God, c. 24. p.
112. 2.
h H. N. in his
Instru. praef.
lect. 7.
i b Idem in his
Spir. and praef.
lect. 14.
j Sen. l. 1. dist.
1. sect. 5. 2.
k Zanch. de 3.
E. par. 1. 1. 4. c. 1
l Zanc. lib.
1. cap. 2.

a John 14. 16.

b John 15. 26.

c Ibid.

d John 16. 7.

e Symb. Nicen.

f Symb. A. han.

g Confes. Hel.

1. c. 3. Gal. c. 3.

Belg. ar. 8. 11.

Wittemb. c. 3.

Suevica. ar. 1.

The Father sendeth the Comforter, which is the holy Ghost, in the name of the Son *a*, and the Son sendeth the Comforter, the Spirit of truth, from the Father *b*, he proceedeth of the Father *c*, and is sent of the Son *d*.

So with us, say the ancient Fathers and Christians.

He proceedeth from the Father and the Son *e*.

The holy Ghost is of the Father, and of the Son; neither made, nor created, but proceeding. So there is one Father, not three Fathers; one Son, not three Sons; one holy Ghost, not three holy Ghosts *f*, which is the faith of the modern Christians *g*.

The adversaries unto this truth.

This discovereth all them to be inapious, and to erre from the way of truth, which hold and affirm,

That the holy Ghost proceedeth neither from the Father, nor the Son, but is one and the same person that Christ is: as the Arrians doe *a*.

That the holy Ghost proceedeth from the Father, but not from the Son: as at this day the Grecians *b*, the Russians *c*, the Muscovites *d*, maintain.

That there is a double proceeding of the holy Ghost; one temporall, the other eternall; an error of *Peter Lombard* *e*, uncontrolled hitherto, and therefore well liked of the Papists.

a Basi. serm.
de sp. S.

b Russe Com-
monweal,

c 23.

e Guagnin. de
relig. Moscov.

d Father de
relig. Muscov.

e T. Sent. l. 1.
distinct. 14.

6. Article.

Of the sufficiency of the holy Scripture for salvation.

Holy Scripture ¹ containeth all things necessary for salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be beleevd as an Article of the faith, or be thought requisite and necessary to salvation. ² In the name of the holy Scripture, we do understand those Canonick books of the Old and New Testament, of whose authority was never any doubt in the Church. Of

Of the names and number of the Canonickall books.

Genesis.	The 1 Book of Chronicles.
Exodus.	The 2 Book of Chronicles.
Leuiticus.	The 1 Book of Esdras.
Numbers.	The 2 Book of Esdras.
Deuteronomie.	The Book of Esther.
Joshua.	The Book of Job.
Judges.	The Psalms.
Ruth.	The Proverbs.
The 1 Book of Samuel.	Ecclesiastes, or the Preacher.
The 2 Book of Samuel.	Canticles or Song of Solomon.
The 1 Book of Kings.	4. Prophets the greater.
The 2 Book of Kings.	12. Prophets the lesse.

And the other books (Hierom saith) the Church doth read for example of life, and instruction of manners; but yet doth it not apply to stablish any doctrine; such are these following.

The 3 Book of Esdras.	Baruch the Prophet.
The 4 Book of Esdras.	Song of the 3 Children.
The Book of Tobias.	The Story of Susanna.
The Book of Judith.	Of Bel and the Dragon.
The rest of the Book of Esther.	The Prayer of Manasses.
The Book of Wisdom.	The 1 Book of Maccabees.
Jesus the Son of Sirach.	The 2 Book of Maccabees.

All the Books of the new Testament, as they are commonly received, we do receive, and accompt them for Canonickall.

The Propositions.

1. The sacred Scripture containeth all things necessary (to be known and beleaved) for the saluation of man.
2. All the books in the volume of the Bible are not Canonickall, but some, and namely those here specified, are.
3. The third and fourth Books of Esdras, the Books of Tobias, &c. are Apocryphal.
4. Of the New Testament all the Books are Canonickall.

D

I. Pro-

1. Proposition.

The sacred Scripture containeth all things necessary (to be known and beleaved) for the salvation of man.

The prooffe from Gods Word;

THe holy Scriptures to be sufficient to instruct us in all things necessary to be known and beleaved, for mans salvation, the Word of God teacheth.

Ye shall put nothing unto the Word which I command you (saith the Lord) neither shall ye take ought therefrom. Whatsoever I command you, take heed you do it, thou shalt put nothing thereto, nor take ought therefrom. Thou shalt not turn away from it to the right hand, nor to the left, that thou might prosper whither so ever thou goest.

c Jos. 1. 7.

Every Word of God is pure, &c. Put nothing unto his words, lest he reprove thee, and thou be found a liar.

d Prov. 30. 5, 6.

These things are written that ye might beleave, &c. and that in beleaving ye might have life through his Name.

e Joh. 20. 31.

The whole Scripture is given by inspiration of God, and is profitable to teach, to improve, to correct, and to instruct in righteousness, that the man of God may be absolute, being made perfect unto all good works.

f 2 Tim. 3. 16, 17.

If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall diminish of the words of this book, God shall take away his part out of the book of life, and out of the holy City, and from those things which are written in this book.

g Rev. 22. 18.

Hereunto Gods people both alwaies have, and at this present do subscribe.

h Conf. Helv.

1. ar. 1. 4. & 20.

1. Basil. ar. 10.

Bohe. c. 1. Gal.

ar. 2. 4. 5. Bel.

ar. 7. Saxon.

ar. 1. Wittemb.

30. Suev. ar. 1.

a Aug. contra

Petill. 1. c. 27.

The Errors and adversaries unto this truth.
Therefore adversaries be we to all adversaries to this truth: especially

To such as scorn, and contemptuously reject the book of God, as both did the Circumcellians, which despised, and burnt the holy Scriptures, and Pope Leo the tenth, who termed

termed the holy Gospell, a fable of Christ & and do the prophane Atheists.

Also to such as debate the credit and estimation of the holy Scriptures, as *David George* did & both do the Papists, who have an opinion that the Scriptures of God are not sufficient to instruct mankind unto salvation & and the Anabaptists, which deem not the holy Bible to be the Word of God f, with the Family of Love, in whose books nothing is more frequent then the naming of Gods reverend ministers, and preachers, Scripture-learned.

Also to them which with Gods word do equal their own doctrines, Injunctions, Precepts, & Traditions, as do the Papists. For of their doctrine, say the Rhemists: Whatsoever the lawful Apostles, Pastors, or Priests of Gods Church preach in the unity of the same Church (meaning the new Church of Rome) is to be taken for Gods own word g. To the same purpose, but more blasphemously *Scapleton*: As the Jewes were to beleve Christ: so are we simply, and in every thing to beleve the Church (of Rome) whether it teacheth truth or errors h.

Whatsoever by the authority of the Church is commanded, ought of all men to be esteemed as the very Gospel, saith *Abbat Trithemius* i, of Popish precepts: and our English Rhemists k. He that despiseth the Churches, or her lawfull Pastors precepts. And of their Traditions, He that refuseth Ecclesiasticall traditions, deserveth to be thrown out of the Church among the heathen, as well as he which refuseth the Gospel, saith *Didacius Stella* l, and the Council of Trent; with like affection of godliness and reverence, embrace we, and worship the books of the Old and New Testament, and Ecclesiasticall traditions, saith the Council m. The like opinion have the Moscovites of Traditions n.

To them finally are we adversaries; which above the Scriptures do prefer their own inventions, as did the Philosophers; whereof one said of *Moses*, That good man maketh a vain discourse, but proveth nothing; and the Grecians, to whom the Gospel is foolishnesse o; and imaginations, as did the Manichees p, *David George* q, and do the Turks r, and Family of Love s, or Traditions, as do the Pa-

^b Apol. Steph. fol. 3. 58.

^c Nash in Chr. his tears, p. 59. a.

^d Hist. Davidis Georg.

^e Linda. l. i. c. i.

^f Bullin. contr. Catasp. l. i.

^g Test. Rhem. an. i. Thes. 2.

^h Stapl. antid. Evang. in Luc. 10. 16. p. 528.

ⁱ Tract. de propriis Monach. c. 4.

^k Test. Rhem. an. i. Thes. 4. 8.

^l Stella in Luc. 10. folio 10.

^m Concil. Tric. sess. 4.

ⁿ Russ. Com. c. 13.

^o Col. i. 23.

^p Epiphani.

^q Hist. 2. 2. c. 1.

^r Pol. of the Tur. an. 1.

^s Family of Love.

pists, who more cruelly do punish the violaters of their own Traditions and ordinances, then they do the breakers of Gods Commandments: 4 or Statutes, Edicts, Judgements, Proclamations, &c. proceeding from the brain of man, as *Machiavel* doth, and his Schollers.

2. Proposition.

All the Books in the volume of the Bible, are not Canonieall, but some are.

That some books, and namely those above mentioned, are not Canonieall, it hath been granted by the best learned, and most godly of long time. And as all reformed Churches in the world are of the same judgement with us; so in their publike Confessions, some have to accounted, and judged

^a Confess. Gal. of them as we do ^a.
^{ar. 9. Belg. ar. 4}

Adversaries to this truth.

Therefore (to speak first of the Canonieall books of the old Testament) much have they offended, which either rejected al, or allow'd but some of the books of the old Testament: of the former sort were the Severians ^a, Basilides ^b, Carpocrates ^c, and the Manichees ^d: and the Catapapists ^e: of the latter were sundry, whereof, Some received no more but only the five books of *Moses*, as the Sadduces ^f.

Some of all the books in the Old Testament, reject the works of *Moses*, and namely his four last books, as the Mosevites ^g.

Some embraced the Law only, and the Prophets; as the Samaritans ^h.

Some esteemed neither the Law nor the Prophets; as the Apollonians ⁱ.

Some had in contempt the book of the Canticles, as Sebastian Castellio ^k.

And some of the book of *Job*, as the Anabaptists ^l.

3. Proposition.

^a Tricour. de ecclef. scrip.
^b Epiphani.
^c Epiphani.
^d Aug. de bono percl. 2. c. 11.
^e Zeing. 1 contra Catapap.
^f D. Whit. de S. Scrip. contra Bellar. q. 1. c. 3.
^g Russe Com. c. 23.
^h Cyril. Ca. tech. 18.
ⁱ Tertul. de prof. hart.
^k Beza in vita Calv.
^l Whitak. de S. Scrip. contra Bellar. q. 1. c. 3.

The third and fourth books of Esdras, the book of Tobit, &c. be Apocrypha.

That divers, and namely those books mentioned, are Apocrypha, we are neither the first that said, nor they alone which affirm the same. For so judge of them did the ancient Council at Laodicea, and do the Churches reformed, and namely in France *b*, and Belgia *c*.

a Can. 59.
b Confess. Gal.
ar. 3. Confess.
c Belg. ar.

Errors and adversaries unto this truth.
So that they are to be held, and taken heed of, as Seducers, which upon the Church would thrust, either other mens works and devices, not comprised in the Bible, as would,

Some, the new prophets, *Barabas*, and *Baroff*, or *Basilides* the heretike *a*.

a Euseb. eccles.
hist. l. 4. c. 8.
b Tertul. de
hæret.
c Magdenburg;
eccles. hist. c. 3.
c. 11.
d Epiphan.

Some, the manifestation of Marcion the heretike *b*.

Some, the mystery of Manichee the heretike *c*.

Others, *Esaïas Ascensorium*, of Hierax the heretick *d*.

Others the Gospel after the Egyptians, after *S. Andrew*, *S. James* the lesser, *S. Peter*, *S. Bartholomew*, the 12. Apostles, *Barnabas*, *Nicodemus*, *Thaddæus*.

Others, the Canons of the Apostles.

Others, the Acts of *S. Abdis*, *S. Andrews*, *S. Paul*, *Peter*, *Philip*, *Thomas*.

Others, the Revelation of *S. Paul*, *Stephen*, *Thomas*.

Others, the Books of the Anabaptists, of *H. N.* with Popish Legends, and the like.

Of the books Apocrypha, within the volume of the Bible, as the Papists, who therefore anathematize, and curse so many as take them not for Canonick *e*.

e Council. Tri.
sess. 4. decret. de
Can. scrip.

4. Proposition.

Of the New Testament all the books are Canonick.

Although some of the ancient Fathers, and Doctors, accepted not all the books contained within the volume of the New Testament, for Canonick: yet in the end they were wholly taken and received by the common consent of the Church of Christ in this world, for the very Word of God,

as they are at this day, almost in all places, where the Gospel is preached, and professed.

Howbeit, we judge them Canonical, not so much because learned, and godly men in the Church so have, & do receive, and allow of them; as for that the holy Spirit in our hearts doth testify that they are from God. They carry a sacred and divine authority with them; and they do also agree in all points with the other books of God in the Old Testament.

The errors and adversaries unto this truth.

Therefore in admitting all and every of these books, and acknowledging them to be Canonical, we demonstrate our selves to be against

Such as rejected all the new Testament, as did the Jews, and our *Matthew Hamant a.*

Such as allowed part, but not the whole new Testament; and these were of divers sorts, whereof

Some allowed of the Evangelists, only *Matthew*, as the *Cerdonites b*, and *Ebionites c*, others only *Luke*, as the *Marcionites d*, others, only *John*, as the *Valentinians e*.

Some accepted only the Acts of the Apostles, as the *Tatians*; others, of all other books rejected the said Acts, as the *Manichees f*, and the *Severites g*.

Some, of *S. Pauls* Epistles, took the Epistles unto *Timothy* and *Titus* only to be Canonical, as *Marcion* the heretike *i*.

Some, as *Apoeryphal* refuse the Epistles unto *Philemon k*, others the Epistles to the Hebrews the Epistle of *S. James*, as *Albimerius l*, others the first & second Epistles of *John*, with the Epistle of *Jude*, as *Wigandus m*; others the Epistle unto the Hebrewes, of *James*, the two last of *John* and of *Jude*, as *Cardinall Cayetan n*.

Some rejected the book of *Saint Johns* Revelations, or the *Apocalyp*, as *Hosius o*: we are also against them which allowed neither the whole new Testament, nor those books wholly, which they embraced, as the *Marcionites*, who defaced all those places in the Gospel after *Luke*, and in the Epistles, which concerned either the divinity, or

humanity of our Saviour Christ: And lastly, we are against them which receive the whole

a Holiph. chro. fol. 1299.

b E. l. 3. c. 27.

c Iren. l. 1. c. 26.

d Iren. Ibid.

e Idem l. 2.

f c. 11.

g August. l. 1. de

ut. cred.

h Euseb.

i Iren. l. 3. c. 12.

k Theod. arg.

in epist. Pauli

ad Tir.

l Alchemer. in

c. 2. epist. Ia.

m Wigand.

n See Whitak.

against W.

Rainolds c. 7.

o Lib. de 600.

error. pontif.

p Iren. l. 1. c. 29.

new Testament, but deface and put out such texts as mislike them; as the Turks who scrape out whatsoever they find touching the passion of Christ, alledging how it was added purposely by the Jewes in derision of Christians 9.

9 Aul. 1. 2. p. 50

The Protestants Word

7. Article.

Of the Old Testament.

1. The Old Testament is not contrary to the New. For both in the Old & New Testament, everlasting life is offered to mankind by Christ, who is the only Mediator between God and man, being both God and man.

2. Wherefore they are not to be heard, which faint that the old Fathers did look only for transitory promises.

Although the Law given from God by Moses, as touching Ceremonies and Rites, do not bind Christian men; nor the civile precepts thereof ought of necessity to be received in any Common wealth; yet not withstanding no Christian man whatsoever, is free from the obedience of the commandments which are at all times and all.

The Proposition.

1. The Old Testament is not contrary to the New. The old Fathers looked for eternall happinesse, through Christ, as well as for temporall blessings. Christians are not bound at all to the observation of the Judaicall ceremonies.

4. The Judicial lawes of the Jewes are not necessarily to be received or established in any Common wealth.

5. No Christian man whatsoever is freed from the obedience of the Law Morall.

Proposition.

The Old Testament is not contrary to the New.

The prooffe from Gods Word.

That the Old Testament is not contrary to the New, it may be proved by many invincible arguments: yet it is most apparent, in that our Savior Christ, very God and very man (as above Art. 2. hath been declared) is offered unto mankind for his eternall salvation, by them both. For

We learn that there is one and no Christs moe in the New *a*, and we learn the same in the Old *b*.

That Christ is the Son of God, in the New *c*, we learn the same in the Old *d*.

That Christ is very man, in the New *e*, we learn that he should be so from the Old *f*.

That Christ was born at Bethelhem in the New *g*, we learn that he should be so from the Old *h*.

That Christ was born of a Virgin in the New *i*, we learn that he should be so from the Old *k*.

That Christ was honoured of Wise men in the New *l*, we learn that he should be so from the Old *m*.

That he rode upon an Ass unto Jerusalem, from the New *n*, we learn that he should so do, from the Old *o*.

That he was betrayed in the New *p*, we learn that he should be so from the Old *q*.

That he suffered not for his own, but for our transgressions, in the New *r*, we learn that he should so do, from the Old *s*.

In the New, that he rose again from the graves, from the Old, that he should so do *t*.

And in the New, that he ascended into heaven *x*, and in the Old, that he should so do *y*.

Errors and advices unto this truth.

We are then advices to them all, which reject, as of no reckoning, the Old Testament, as did both old Hereticks, as Basilides, Carpocrates, and the Manichees, and the new

Libertines,

- a* Acts 3. 25.
- b* Gal. 3. 10.
- c* Gen. 22. 18.
- d* Mat. 16. 16.
- e* Acts 19. 33.
- f* Psal. 2. 7.
- g* Heb. 2. 14.
- h* Isa. 11. 1.
- i* and 53. 3.
- j* Mat. 2. 1.
- k* Mich. 5. 2.
- l* Mat. 2. 23.
- m* Isa. 7. 14.
- n* Mat. 2. 11.
- o* Isa. 60. 6.
- p* Mat. 21. 1.
- q* Zach. 9. 9.
- r* Luke 22. 7.
- s* Zach. 11. 11.
- t* Acts 8. 33.
- u* Cor. 5. 4.
- v* Pet. 2. 24.
- w* Isa. 53. 5.
- x* Acts 2. 19. 31.
- y* Cor. 5. 4.
- z* Mat. 12. 40.
- a* Psal. 16. 10.
- b* Jonas 1. 17.
- c* and 2. 10.
- d* Eph. 4. 8.
- e* Psal. 51. 18.
- f* See afore ar.
- g* Prop. 2.

Libertines, who say the Old Testament is abrogated *b*.

b Bullin cont.
Anab. l. 2. c. 14.

3. Proposition.

The old Fathers looked for eternal happiness, through Christ, as well as for temporall blessings.

The prooffe from Gods Word.

THe old Fathers to have looked not only for transitory, promises, but also for eternal happiness, through Christ, the holy Scripture doth manifest.

Saint Paul saith *a*,

Brethren, I would not have you ignorant, that all our Fathers were under the cloud, and all passed through the red Sea; and did all eat the same spiritual meat; and did all drink the same spirituall drink: (for they drank of the spirituall Rock that followed them; and the Rock was Christ.)

By faith, Noe was made heir of the righteousness which *b* Heb. 11. 7. is by faith *b*.

By faith, *Moses* when he was come to age, refused to be called the son of *Pharaohs* daughter, and chose rather to suffer adversity with the people of God, (then to enjoy the pleasures of sin for a season, esteeming the rebukes of Christ greater riches, then the treasures of Egypt: for he had respect unto the recompence of reward *c*, &c.

All these through faith obtained good report, and received not the promise: God providing a better thing for us, *d* *Ibid.* 39. 49. that they without us should not be made perfect *d*.

Abraham rejoiced to see my day *e*, *Abraham* above hope: *Rom.* 8. 5. 6. beleeved under hope, that he should be the father of many nations *f*.

Of which salvation the Prophets have enquired, and searched *g*.

This truth was never doubted of in the Church of God, and is publicly acknowledged by some confessions *h*.

The adversaries to this truth.

They are not then to be heard, which think the Fathers, and faithful people before Christ his time, hoped only for temporall

a Cor. 10. 1.
b *Ibid.* 12.
c *Ibid.* 3.
d *Ibid.* 29. 23.
e *Ibid.* 39. 49.
f *Rom.* 4. 18.
g *Pet.* 1. 10.
h *Helv.* 2. c. 13.
Saxon. ar. 13.

^a Psal. 53. 1.
^b AGs. 23. 28.

temporall, and not for spirituall; and if for spirituall, yet not for eternal happiness, as did many of the Jewish Atheists ^a, and Sadduces ^b, and do the Family of Love, which make the promises of happiness, by temporall blessings to be accomplished in transitory life.

Hence H. N. very strangely allegorizeth of the land of promise, when he calleth it, The good land of the upright, and concordable life; and saith that, The lovely being or nature of the Love, is the life, peace, and joy, mentioned, *Rom. 14. 6.* and the land of promise wherein honey, and milk floweth, spoken, *Exod. 3. 4. 13. 4. Deut. 8. 6.* This, and more a great deal to this effect, hath H. N. ^c.

^c In his book
entit. The spir-
it. land of peace.
c. 18. 9, 10, and
c. 2. 4, 5.

3. Proposition.

Christians are not bound at all to the observation to the Judaicall ceremonies.

The proof from Gods Word.

^a AGs. 10. 13.
^b AGs. 15. 24, 29
^c Gal. 1. 3, 4.
and 4. 10, 11.
Eph. 2. 14, 15.
Col. 2. 16, 17.
d Confess.
Gal. ar. 13.
Belg. ar. 25.

THAN neither the whole Law ceremoniall of the Jews, nor any part thereof is necessarily to be observed of us Christians, the holy Scripture teacheth us by *Peters* vision ^a, the Apostles decree ^b, and by the doctrine of *St Paul* ^c.

As all beleve, so some Churches publicly acknowledge the same ^d.

^a AGs. 15. 1, 2.
^b Euseb.
^c Iren. 1. 1. c. 26.
^d H. N. evang.
c. 12. sect. 4. 9.

The Errors and adversaries unto this truth.

In a wrong opinion therefore be they, who are of mind, either that the Law Ceremoniall wholly is to continue, and be in use, or that part thereof is yet in force, and must be.

The former of these was the opinion of the false prophets ^a, the Corinthians ^b, the Ebionites ^c, and is of the Jews, Armenians, and Family of Love ^d; the latter is an error of our home Sabbatarians. For say they:

The Sabbath was none of the Ceremonies, which were justly abrogated at the coming of Christ ^e.

When all the Jewish things have been abrogated, only (by their very words) the Sabbath hath continued still in the Church in its proper force, that it might appear that it was of a nature far differing from them ^f. Where-

^e D. B. Sab.
doctrine, 1.
book, p. 11.
^f Ibid. p. 10.

Whereas all other things were so changed, that they were clean taken away, as the Priesthood, the Sacrifices, and Sacraments, this day (meaning the Sabbath day) was so changed, that it yet remaineth: which sheweth, that though all the other were ceremoniall, and therefore had an end: This Sabbath was morall, and therefore abideth still g. *Ibid. p. 41.*

The Commandment (of Sanctifying every Seventh day as in the Mosaiicall decalogue) is naturall, morall, and perpetuall (is their doctrine b.) *Ibid. p. 7.*

4. Proposition.

The Iudiciall lawes of the Jewes, are not necessarily to be received, or established in any Common-wealth.

The proof from Gods Word.

The truth hereof appeareth by the Apostles decree *Acts 15, 30,* which sheweth whereunto only the Primitive Church *28, 29.* necessarily was tied.

By the Apostles doctrine *b*, which enjoineth the Christians to yield obedience unto the Ordinaances of their lawfull Governors, and Commanders whatsoever. *b Rom. 13, 1. 1 Pet. 2, 13, 14*

By the Apostles example, and namely of the blessed St Paul *c*, who took benefit, and made good use of the Roman, and Imperiall Lawes. *c Acts 16, 37. Acts 22, 25, &c. Acts 25, 11, 12.*

Errors and adversaries unto this truth.

This truth neither is, nor ever was oppugned by any Church. Only among our selves some think as necessarily tied unto all the Iudicialls of *Moses*, as the Brownists. (For they say, The lawes Iudiciall of *Moses* belong as well unto Christians, as they did unto the Jewes *a*.)

Others, that we are bound, though not unto all, yet unto some of the Iudicialls, as holdeth T. C. *b*, and Philip *Stubs c*, *1, 3.*

5. Proposition.

No Christian man whatsoever is freed from the obedience of the law Morall.

The proofs from Gods Word;

THink not that I am come to destroy the Law, or the Prophets: I am not come to destroy them, but to fulfill them. For truly I say unto you (saith our Saviour Christ) till heaven and earth perish, one jot or one tittle of the Law shall not scape till all things be fulfilled: whosoever therefore shall break one of these least commandments, and teach men so, shall be called the least in the Kingdom of Heaven, &c. *a*.

a Mat. 5. 17.
18, 19.

If thou wilt enter into life, keep the Commandments, &c. Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness; Honor thy father and thy mother &c.

b Mat. 19. 17,
18, 19.

c Rom. 3. 31.

d 1 Cor. 7. 19.

e Art. 23.

f Art. 25.

Do we make the Law of none effect, through faith? God forbid, yea, we establish the Law. Circumcision is nothing, and uncircumcision is nothing, but the keeping of the Commandments of God. The publique confessions of the Churches of God in France and Belgia, agree with this Doctrine.

Errors and adversaries unto this truth.

Whereby are condemned, as most wicked and unbound, the Opinions

Of the Manichees, who found fault with the whole Law of God as wicked, and proceeding not from the true God but from the Prince of darkness.

Of Brownist Glover, whose opinion was, that Love now is come in the place of the ten Commandments &c.

Of Johannes Ilesius, and his followers, the Aminomies, who will not have Gods Law to be preached; nor the conscience of sinners to be terrified, and troubled with the Judgements of God &c.

Of Banister (among our selves) who held how it is utterly evil for the elect, so much as to think, much less to speak, or hear of the fear of God (which the Law preacheth &c.)

a Aug. contr.
Faust. epist. 11.
and 74.
b Recdweb de
art. p. 139.

c Sim. Pauli
meth. part. 2. de
lege Dei. p. 54.
d Bani. error.

8. Article.

Of the three Creeds.

1 The three Creeds, Nicene Creed, Athanasius Creed, and that which is commonly called the Apostles Creed, ought thoroughly to be received and believed. For they may be proved by most certain warrants of holy Scripture.

The Propositions.

1. The Nicene, Athanasian, and Apostolical Creeds, ought to be received and believed.

2. The three Creeds, viz. The Nicene, Athanasian, and of the Apostles, may be proved by the holy Scripture.

1. Proposition.

The Nicene, Athanasian, and Apostolical Creeds, ought to be received and believed.

His proposition the Churches of God, both anciently, and in these last times, do acknowledge for true.

The Errors and adversaries unto this truth.

a Confess.
Helv. 2. c. 11.

Therefore much out of the way of godliness are they which term the Apostles Creed, A forged patchery, as Barrow doth, and Athanasius, Sabellianus Creed, so did Gregorius Paulus in Polonia b, and the new Arrians; and Nettorians in Lituania c.

Galar. 5.
Belg. ar. 9.
Saxo. ar. 1.
a Bar. dif. p. 76.
b Genebr. l. 4.
p. 1158.
c Surius chro.
p. 320.

My selfe some 28. years ago, heard a great learned man, whose name upon another occasion afore is expressed (to whose acquaintance I was artificially brought) which in private conference between him and my selfe, termed worthy Zanchinus a Fool and an Ass, for his book *de tribus Elebim*, which refuteth the new Arrians; against whose founders the Creeds of Athanasius, and Nicene were devised. Him atten-

tively I heard, but could never since abide for those words : and indeed I never saw him since.

2. Proposition.

The three Creeds, viz. the Nicene, Athanasian, and of the Apostles, may be proved by the holy Scripture.

The prooffe from Gods Word.

a Deut. 6. 4.

Mal. 2. 10.

1 Cor. 8. 4.

Eph. 4. 5, 6.

b Mat. 3. 17.

Gal. 4. 6.

1 John 5. 7.

c Psal. 134. 3.

d Isa. 53. 4.

Rom. 5. 18.

Gal. 3. 13.

Eph. 1. 16.

1 John 2. 2.

e 1 Cor. 1. 21, 22.

1 Pet. 1. 2.

f Eph. 1. 5, 4. and 2. 21.

Col. 2. 32.

g Isa. 54. 2.

h Psal. 87. 4.

i Acts 1. 8, &c.

j Eph. 2. 14.

k Rev.

5. 9.

l Eph. 4. 15.

m 1 Cor. 10. 16.

n Heb. 10. 35.

o 1 John 1. 7.

p Isa. 44. 22.

q Mat. 18. 23, &c.

r Col. 2. 13.

s Job. 5. 28.

t 1 Cor. 15.

u Phil. 3. 21.

v 1 John 6. 39.

w 1 Pet. 1. 4.

x Revel. 22. 4.

THAN this assertion nothing is more true : For the Creeds, I mean these three Creeds, speak first,

Of one and the same God, whom we are to beleeve, is for essence but one *a*, in persons three *b*, viz. The Father, the Creator *c*, the Son, the Redeemer *d*, the holy Ghost, the Sanctifier *e*. Next of the people of God which we must think, and beleeve, is,

The holy *f*, and Catholike Church *g*.

The Communion of Saints *h*.

Pardoned of all their sins *i*.

And appointed to rise from death *k*, and to enjoy eternal life both in body and soul *l*.

1 Cor. 1. 21, 22. 1 Pet. 1. 2. Eph. 1. 5, 4. and 2. 21. Col. 2. 32. g Isa. 54. 2. Psal. 87. 4. Acts 1. 8, &c. Eph. 2. 14. Rev.

5. 9. b Eph. 4. 15. 1 Cor. 10. 16. Heb. 10. 35. 1 John 1. 7. i Isa. 44. 22. Mat. 18. 23, &c.

Col. 2. 13. k Job. 5. 28. l 1 Cor. 15. Phil. 3. 21. 1 John 6. 39. 1 Pet. 1. 4. Revel. 22. 4.

The adversaries unto this truth.

Therefore we are enemies to all adversaries of this doctrine, or any whit of the same in them comprised, whether they be Atheists, Jewes, Sadduces, Ebionites, Tretheites, Antitrinitarians, Apollinarians, Arrians, Manichees, Nestorians, Origenians, Turks, Papists, Familists, Anabaptists, or who-soever.

9. Article.

Of Originall, or Birth sin.

Original sin standeth not in the following of Adam, as the Pelagians do mainly talk, but it is the fault, and corruption

corruption of the nature of every man, that naturally is engendered of the off-spring of Adam, whereby man is very far gone from originall righteconsnesse, and is inclined to evil, so that the flesh lusteth against the Spirit, and therefore in every person, born into the world, it deserveth Gods wrath, and damnation.

13 And this infection of nature doth remain, yea, in them that are regenerated, whereby the lust of the flesh, called in Greek *σάρκα*: Which some do expound, the wisdom, some the sensuality, some the affection, some the desire of the flesh, is not subject to the Law of God: and although there is no condemnation for them that beleewe, & are baptized: yet the Apostle doth confesse, that a Concupiscence, and Lust hath of it self the nature of sin.

The Propositions.

1. There is Originall sin.
2. Originall sin is the fault, and corruption of the nature of every man, &c.
3. Originall sin remaineth in God his dear children.
4. Concupiscence, even in the regenerate, is sin.

1. Proposition.

There is Originall sin.

The proof from Gods Word.

IN the holy Scripture we find of Originall sin, the cause, the subject, and the effects: the cause thereof is Adams fall, partly by the subtil suggestions of the devil, partly through his own free will: and the propagation of Adams his corrupted nature unto his seed and posterity.

Except a man be born again, he cannot see the Kingdom of God, saith our saviour Christ c. As by one man sin entered into

a Rom. 5. 19.
b Gen. 3. 4.
c 1 Cor. 15. 22.

d John 3. 3.

e 1 Pet. 3. 2.

f Jam. 1. 18.

g Eph. 2. 1. 3.

45.

b Mat. 12. 24.

i Rom. 8. 7.

2. 14. 1 John 3.

1. & 5. 19. 20.

Mat. 5. 29.

Acts 7. 39. and

15. 9. Rom. 1. 21

Jam. 1. 13. 14.

k Mat. 15. 19.

l 1 John 3. 21.

m Rom. 1. 18.

Col. 3. 5. 6.

n John 8. 24. Rom. 5. 12. Jam. 1. 15. o Rom. 5. 18. p Confess. Helv. 1. ar. 8. & ar. 8.

Basil. ar. 2. Bohem. c. 4. Gal ar. 9. 11. Belg. ar. 15. August. ar. 1. Saxon. ar. 2.

The Errors and admissions unto this truth.

Thus armed with authority, and forces from the Word of God, and assisted with the neighbor Churches, we offer battel :

q Fr. Laur. 2.

Villanum, de

forma. S. concl.

on. l. 1. c. 13.

r Clem. Alex.

strom. lib. 3.

s Display in

Allens conf.

t Tap. tract.

de pec. Orig.

1. To the Jewes, Carpocratians, and Family of Love s, who flatly deny there is any originall sin.

2. To the Papists, which say, that Originall sin is of all, the least sin, and lesse then any veniall sin.

Originall sin is only the debt of punishment for the sin of Adam, and not his fault.

Originall sin is not properly sin : all this hath *Ruwardus Tappertius*.

Such

Such as are infected only with Originall sin, are free from all sensible punishment.

3: To *Florinus* and *Blasius*, who make God the Author of sin.

4. To the Sabbatarians among us, who teach, that

The Life of God in *Adam* before his fall, could not continue without a Sabbath.

The Sabbath was ordained before the fall of *Adam*, and that not only to preserve him from falling, but also that being holy and righteous still, he might have been preserved in the favor of God; which D. B. delivereth in his Sabbath-doctrine.

5. We are also adversaries to the like curiously affected who enquire,

Whether it was Gods Will, that *Adam* should fall?

Whether God enforced our first parents to fall?

Why God staid not *Adam* from falling? &c.

2. Proposition.

Originall sin is the fault, and corruption of the nature of every man, &c.

The proofoe from Gods Word.

O Riginal sin is not the Imitation of *Adam* his disobedience: For the Scripture speaketh of no such thing: neither doth Gods people so think: and some Churches, by their extant Confessions, with us deny the same: as the Church in France, and the Low-countries; but it is, partly the Imitation of *Adam* his disobedience unto us, and partly the fault, and corruption of mans nature, as the Churches also acknowledge.

The Errors and adversaries unto this truth.

Adversaries unto this truth, are,

The Pelagians, & Family of Love, who say that Originall sin commeth not by propagation, but by Imitation.

Such as ascribe Originall sin in no sort unto man, but either unto God, as did the Hermogenians, or unto the devil as did the Valentiniens.

Th. Aquin. l.

4. dist. 16. q. 1.

ar. 2.

Confess. Helv.

2. c. 8. ex. Iren.

y Sab. doct. 1.

book p. 15.

Ibid.

Ibid. 2. book

pag. 185.

a Confess.

Gal. ar. 10.

b Confess.

Belg. ar. 15.

c Rom. 5. 12. &

Confess. Aug.

ar. 3. Saxon. ar.

2. Witt. c. 4.

d Rom. 5. 13. &

7. 18. Eph. 1. 3.

e Confess. Helv.

2. c. 8. Gal. ar.

10. Bohe. cap. 4.

Aug. ar. 2. Sax.

ar. 2. Witt. c. 4.

f August de.

pec. meritis, c.

1. 2. 3.

g Display in

Allens conf.

b Tertul.

The August.

4 August de
hæres.
1 Athan. de in-
car. Christi.
m Concil. Tri.
sess. 4. de
pec. Orig. Alb.
Mig. c. 74. su.
per Evang.
Missus est. &c.
Paulus de Pa-
lacio in Mat.
c. 31. p. 463.

The Manichees, who preached that this sin is another, and a contrary substance within us, and proceedeth not from our corrupted nature.

The Apollinarians, who held originall sin to be from na-

The Papists, who affirm that some persons, and namely, the Virgin *Mary*, is free from this Originall sin.

3. Proposition.

Originall sin remaineth in God his dear children.

The proof from Gods word.

a Rom. 7. 15.

b Gal. 4. 17.

c Jam. 1. 14.

d 1 Pet. 2. 11.
e Confe. Helv.
1. ar. 8. & 2. c.
f B. fil. ar. 2.
Gal. ar. 11.
Sixon. ar. 11.
g Concil. Bas.
sess. 6. Tit.
Rem. innot.
Rom. 3. 14.
h O. selb. lib.
alterat. Syna.
& eccl. c. 9.
i H. N. Docu-
ment. sent. c. 2.
sess. 1. c. 13.
sess. 5.
d Iren. l. c. 24.
f Epiphani.
g Aeneas Sylv.
lib. 1. Bohe. c. 41.
h Carranza
summa Concil.

I Allow not that which I do; for what I would, that doe I not, but wh^t I hate, that do I, saith *St Paul*.

The flesh lusteth against the Spirit, and the Spirit against the flesh, so that ye cannot do the same things that ye would.

Every man is tempted when he is dr. wn away by his own concupiscence, and is enticed.

Dearly beloved I beseech you, as strangers, abstain from fleshly lusts which fight against the soul.

Nothing is more true, in the judgment of Gods people.

The Errors and adversaries unto this truth.

We stand therefore in this point, against the Papists, who say that Originall sin was not at all, much less remained in the Virgin *Mary*.

Against *Calixtus*; whose doctrine is, that Baptisme once received, there is in the baptized no sin at all, either originall or actual.

Against the Family of *Love*, who affirm that the elect and regenerate sin not, nor corrupt.

Against the Carpocratians, whereof some boasted them- selves to be every way as innocent as our Savior Christ.

Against the Adamites both old and new, who said they were in so good state, as *Adam* was before his fall, therefore without originall sin.

Against the Begados in *Almaign*, affirming they were, impeccable, and had attained unto the very top, and pitch of perfection, in vertue and godliness.

4. Prop.

4. Proposition.

Concupiscence, even in the regenerate, is sin.

Concupiscence in whomsoever; lusteth against the Spirit *a*, fighteth against both the soul *b*, and the law of the mind *c*, and therefore (but that there is no condemnation to them which are in Christ Jesus *d*) it bringeth death and damnation *e*.

a Gal. 5. 17.
b 1 Pet. 2. 11.
c Rom. 7. 23.
d Rom. 8. 1.
e Gal. 5. 17, 21.
Jam. 1. 14, 15.
f Coloss. 3. 5.

Mortifie therefore your members, which are upon earth (saith *S. Paul* unto the Colossians) fornication, uncleanness, the inordinate affection, evil concupiscence, &c. for the which things sake, the wrath of God cometh on the children of disobedience.

And unto all Christians, *S. Peter*: I beseech you, as strangers, abstain from fleshly lusts *g*.

To the same purpose is both the doctrine, and Confessions of Gods people *h*.

g 1 Pet. 3. 11.
h Conf. Helv.
2 c. Saxon. art.
2. 10.

The errors and adversaries unto the truth.

Therefore we dislike their opinions, as unsound, which say that concupiscence either is no sin at all, or but a venial sin: the former was an assertion of the Pelagians *i*, and is of the Papists: that latter was one of Grovers errors.

i Confess. Aug.
art. 2.

Francis, the Monk of Colen, counted concupiscence no sin, but said it was as naturall, and so no more offensive before God, for man to lust, then for the Sun to keep his course.

Petrus Lombardus saith, that concupiscence afore Baptism is both a punishment, and a sin, but after Baptism is no sin, but only a punishment *k*.

k Lomb. 1. 2.
dist. 32.

The Church of Rome both teacheth that the power of lust is not, but the use of wicked concupiscence, is evil, and numbred amongst most grievous sins *l*; & decreeth how Concupiscence is not sin, but proceedeth from sin, and in-certh unto sin *m*.

l Catech. Trid.
præcep. 9.

Glover the Brownist said, that the intemperate affections of the mind, issuing from concupiscence, are but venial sins *n*.

m Cencil. Tri.
sel. S. decreto
de pec. Orig.
n Bred. detect.

10. Article.

Of Free-will.

The condition of man, after the Fall of Adam, is such that he cannot turn, and prepare himselfe by his own naturall strength, and good works, to faith and calling upon God, wherefore we have no power to do good works pleasant and acceptable to God without the grace of God preventing us, that we may have a good will, and working with us when we have that good will.

The Propositions.

1. Man of his own strength, may do outward and evil works before he is regenerate.

2. Man cannot do any work that good is, and godly, being not yet regenerate.

3. Man may perform, and do good works; when he is prevented by the grace of Christ, and renewed by the holy Ghost.

1. Proposition.

Man of his own strength may do outward and evil works, before he is regenerate.

The prooffe from Gods Word.

WE deny not, that man, not yet regenerate, hath free will to do the works of nature, for the preservation of the body, and bodily estate, which thing bad, and have the brut beasts, and prophane Gentiles, as it is also well observed in our neighbor Church: Besides, man hath free will to perform the works of Satan, both in thinking, willing and doing that which evil is. For the imaginations of the thoughts of mans heart are only evil continually; evil, even from his youth. A truth confessed by our brethren,

Adversaries

^a Conf. Helv.

^a cap. 9. Aug.

ar. 28. Saxon,

p. 4. 7.

^b Gen. 6. 5.

^c Conf. Helv.

^a c. 9. and 1. ar.

⁹ Bohem, c. 4.

Adversaries to this truth.

A false persuasion is it therefore, that man hath no power to move either his body so much as unto outward things, as *Laur. Valla* dreamed *a*, or his mind unto sin, as the Manichees maintained, affirming how man is not voluntarily brought, but necessarily driven to sin *b*.

a Simon Pauli meth. p. 2. de lib. Ar.
b Aug. epist. 128

1. Proposition.

Man cannot do any work that good is, and godly, being not as yet regenerate.

The proof from Gods Word.

THe wisdom of the flesh is enmity against God: for it is not subject to the Law of God, neither indeed can be. They that are in the flesh cannot please God *a*.

a Rom. 8. 7, 8.

The naturall man perceiveth not the things of the Spirit of God; for they are foolishnesse unto him, neither can he know them, because they are spiritually discerned *b*.

No man can say that Jesus is the Lord, but by the holy Ghost *c*.

b 1 Cor. 2. 14.
c 1 Cor. 12. 3.
d 2 Cor. 3. 5.
e John 19. 35.

We are not sufficient of our selves to think any thing, as of our selves, but our insufficiency is from God *d*.

Without me ye can do nothing, saith our Savior Christ *e*. Which is the confession of the godly reformed *f*.

f Confe. Helv. 1. ar. 9. & 2. c. 9.
Basil. ar. 2. Bohem. c. 4. Aug. ar. 18. Belg. ar. 14.

The adversaries unto this truth.

Adversaries unto this truth are all such as hold, that naturally there is free will in us, and that unto the best things. So thought the Pharisees, the Sadduces, the Pelagians *a*, and the Donatists *b*: and the same affirm the Anabaptists *c* and Papists. For say the Papists,

Man, by the form and power of nature, may love God, above all things *d*.

Man hath free will to perform even spirituall and heavenly things *e*.

Men beleeve not but of their own free will *f*. It is in a mans free will to beleeve, or not to beleeve, to obey or disobey the Gospel of truth preached *g*.

a August. de pec. mer. 1. 3.
b Idem contra Petil. cap. 19.
c Zuñg. contra Cocabap.
d Gab. Biel. 3. sent. dist. 37.
e Concil. Tri. sess. 6. c. 1.
f Test. Rhem. an. Mat. 10. 16.
g Ibid. an. marg. p. 408.

The Catholike (popish) religion teacheth free-will.

3. Proposition.

Man may perform, and do good works, when he is prevented by the grace of Christ, and renned by the holy Ghost.

The prooffe from Gods Word.

IN a man prevented by the grace of Christ, and regenerate by the holy Spirit, both the understanding is enlightned, so that he knoweth the secrets and wil of God; and the mind is altogether changed, and the body enabled to do good works.

To this purpose the Scriptures are plentiful.

I will put my law in their inward parts, and write it in their hearts a.

No man knoweth the Father, but the Son, and he to whom the Son will reveal him b.

Blessed art thou, Simon the Son of Jonas, for flesh and blood hath not revealed it unto thee, but my Father, which is in heaven c.

No man can say that Jesus is the Lord, but by the holy Ghost.

To one is given by the Spirit the word of wisdom, and to another the word of knowledge, by the same spirit; and to another faith, by the same spirit; and to another the gifts of healing, by the same spirit; and to another the operations of great works; and to another prophecies; and to another, the discerning of spirits; & to another diversities of tongues; and to another, the interpretation of tongues, &c. d.

God purifieth mans heart f, worketh in us both the will, & the deed; the spirit helpeth our infirmities, for we know not what to pray as we ought, &c. h. Such were some of you but ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus & by the Spirit of our God i.

Unto you it is given for Christ, that not only ye should beleve in him, but also suffer for his sake k.

And this do the Churches of God beleve and confesse l.

11. Article.

a Jer. 31. 33.

b Mat. 11. 27.
Luke 10. 22.

c Mat. 16. 17.

d 1 Cor. 12. 8.

f Acts 15. 9.

g Phil. 2. 13.

h Rom. 8. 26.

i 1 Cor. 6. 11.

k Phil. 1. 29.

l Conts. Helv.

2. c. 8. Aug. ar.

19. Bohem. c.

9. Saxon. ar. 4.

II. Article.

OF the Justification of Man.

We are accounted righteous before God, only for the merit of our Lord, and Savior Iesum Christ by faith, and not for our own works, or deserving.

Wherefore that we are justified by faith only, is most wholesome doctrine, and very full of comfort, &c.

The Propositions.

1. Only for the merit of our Lord and Savior Christ

2. Only by Faith

3. Not for our own works, or deserving

are we accounted
righteous before
God.

I. Proposition.

Only for the merit of our Lord, and Savior Christ, we are accounted righteous before God.

The proof from Gods Word.

BY Christ his blood only we are cleansed.

He is the Lamb of God, which taketh away the sin of the world.

a John 1, 29.

We are justified freely by his grace, through the redemption that is in Christ Jesus.

b Rom. 3, 24.

We are bought with a price, even with the precious blood of Christ, the Lamb undefiled and without spot

c 1 Cor. 6, 29.

d 1 Pet. 1, 19.

which cleanseth us from all sin.

e 1 John 1, 7.

By his only righteousness we are justified.

By the obedience of One, many be made righteous.

f Rom. 5, 19.

Christ is the end of the Law, for righteousness unto every

g Ibid. 10, 4.

one that believeth. He of God is made unto us wisdom,

h 1 Cor. 1, 30.

and righteousness, and sanctification, and redemption

i

we

1 Cor. 5. 21. we are made the righteousness of God in him i. And therefore from heaven we look for the Savior, even the Lord Jesus Christ k.

And this is the faith and confession of all the Churches reformed l.

The Errors and adversaries unto this truth.

This truth is neither beleevd nor acknowledged Of the Atheists, who are neither perswaded of the life to come, nor understand the mysteries of mans salvation through the merits of Christ.

Nor of the Pharisees, and their followers, who think that by civil and external righteousness we are justified before God m.

Nor of *Matthew Hware*; who held that man is justified by Gods meer mercy, without respect unto the merits of Christ n.

Nor of *Galeotus Martinus*, which was of opinion, that all nations and persons whosever living according to the rules of nature, should be saved, & inherit everlasting happiness o.

Nor of the Turks, who think that so many as either go on pilgrimage to Mecha, or do kisse the sepulcher of *Mahomet*, are justified before God, and thereby do obtain remission of their sins d.

Nor of the Family of Love: who teach by the shedding of Christs blood, is meant the spreading of the Spirit in our hearts e.

Nor of the Papists, whose doctrine is, that

1. Though Christ hath suffered for all men in generall: yet not only each man must suffer for his own part in particular: but also that the works of one man may satisfy for another g.

2. They teach next, that sins venial are done away, and purged by prayer, Alms. deeds, by the worthy receiving of the blessed Sacrament of the Altar; by taking of holy water; knocking upon the brest with holy meditation, the Bishops blessing, and such like h, by holy water, and such ceremonies i, sacred ceremonies k, as

Confissor, iundo, consparger, conteror, oro, Signor, sdo, dono, per hac venalia pono: that is,

l Confe. 2. c. 15.
Bohe. c. 6. Gnl.
ar. 12. Belg. ar.
22. August. ar.
4. Witremb. ar.
5. Suevica. c. 3.

m Mat. 5.

n Holinsh.
Chro. f. 129.

o P. Jovius ele.
doct. vir. p. 97.

d Lonc. Tur.
hist. Com. 1. l. 2
par. 2. c. 14. 15,
18.
e Display, in
Allens confes.

f Test. Rhem.
an. Rom. 8. 17.
g Ibid. an. Col.
1. 24.

h Vaux catech.
c. 4.
i Test. Rhem.
an: Job. 13. 10.
k Test. Rhem.
an. mar. p. 358.

I am confest unto the Priest,
 I knock mine heart and brest with fist:
 With holy water I am besprent,
 And with contrition all I rent:
 I pray to God, and heavenly host,
 I crosse my forehead at every post:
 I eat my Savior in the bread,
 I deal my dole when I am dead.
 And doing so, I know I may
 My veniall sins soon put away.

And sins mortall, not by the merits of Christ only, but many waies besides are cleansed, think the said Papists, as by the merits of dead Saints, namely of St Mary the Virgin:

Threnosa compassio dulcissima Dei Matris

Percutit nos ad gaudium summi Dei Patris.

The pittiful compassion of Gods best pleasing mother,
 Bring us to the joies of God the soveraign Father.

And of Thomas Becket l.

Tu per Thomas sanguinem, quem pro te impendis,

Fas nos Christo scandere, quo Thomas ascendit.

By the blood of Thomas, which he for thee expended,
 Make us, Christ, to climb up, where Thomas ascended.

By Agnus Dei, whereof they say:

Peccatum frangis, ut Christi sanguis, & angis,

It breaketh sin, and doth good,

As well as Christ his pretious blood.

By reading certain parcels of Scripture, according to
 their vulgar.

Per Evangelica dicta

Delectant nostra delicta n.

Through the sayings and words evangelicall,
 Our sins blot out and vices all.

*Horæ B. Vir.
 S. Mar. secundum usum Sarum.*

*in Cerem. lib.
 1. tit. 7.*

in Breviar, secundum Sarum.

2. Proposition.

Only by Faith are we accounted righteous before God.

The proof from Gods Word.



Only

o Mir. 6. 36.
p Acts 10. 43.

ONly beleeve o, all that beleeve in Christ, shall receive remission of sinnes from all things, from which ye could not be justified by the Law of Moyses; By Christ every one that beleeveth, is not justified.

q Act. 13. 19.

The Gospel is the power of God unto salvation to every one that beleeveth.

r Rom. 1. 16.

To him that worketh not, but beleeveth in him that justifieth the ungodly, his faith is counted for righteousness. Christ is the end of the law for righteousness, to every one that beleeveth.

s Rom. 10. 4.

Know that a man is not justified by the works of the law, but by the faith of Jesus Christ, &c.

g Gal. 2. 6.

God would justify the Gentiles through faith, &c. They which be of faith are blessed with faithful Abraham.

h Gal. 3. 8, 9.

By grace are ye saved, through faith, and that not of your selves.

i Eph. 1. 8.

Ye, dear brethren, think all things but loose for the excellent knowledge sake of Christ Jesus my Lord, for whom I have counted all things lost, and do judge them to be dung, that I might win Christ, and might be found in him, not having mine own righteousness, but that which is of the law, but that which is through the faith of Christ, even the righteousness which is of God through faith.

k Phil. 3. 8, 9.

l Conf. Helv.

2. c. 16. Bas. ar.

8. Bohe. c. 6, 7.

Ga. ar. 10. Bel.

ar. 22. Ap. ar. 4.

Saxon. ar. 1, 2.

Witt. ar. 1.

Suev. cap. 3.

m Mar. 27. 14.

n Acts 12. 1.

o Act. 17. 26.

p Jam. 2. 19.

q Canis. catec.

cap. 1. Vaux.

cate. c. 1. Test.

Rhe. an. Rom.

4. 14. 1 Tim. 3.

15.

r Concil. Trid.

sess. 6. c. 9. Test.

Rhe. an. Rom.

3. 1.

The Churches of Christ by their publick confessions give testimony unto this truth.

The Errors and controversies unto this truth. Repetition of this point, and sweetening of this doctrine in life, not they which be altogether ignorant of this mystery.

Nor they who know the same, but apply it not to their own souls and consciences, but altogether despise the same, as did Pilate in condemning Christ; Herod, in killing James; Agrippa, in not defending Paul; the Jewes in persecuting the Apostles: and do the Devils, and many ungodly persons, Tyrants, false Christians, and Apostates.

Nor they which teach not a sure confidence in Jesus Christ, but an historical knowledge of him, as the Papists.

Nor they which hold that all and every man is to remain doubtfull, whether he shall be saved or no; as do the same Papists.

Nor

Nor they which teach that man is justified,
 Either by works without faith, as did the false Apostles
 in Asia, and do the Turks and Anabaptists;
 Or by faith and works, as both the Pseudapostles at Je-
 rusalem, the Ebionites, and the Papists, with the Rus-
 sians.

Or neither by faith, nor works, as they which continue
 both faith in Christ Jesus, and good works too, hoping yet
 to be saved, as the carnally and secure worldlings.

Neither shall they be partakers of the sweetness of this
 truth, which say, that for Christians to trust only by Christ
 his passion, or by faith only to be saved, is a breach of the
 first commandment, as Vaux, is the doctrine of Devils, as
 Friar Lawrence, Villavicentia, and the doctrine of Simon
 Magus, as do the Rhenists.

Nor they finally, which maintain how the truly righteous
 apprehend not Christ by faith, but have him & his righteous-
 nes essentially, & inherent within them, which is an error of
 the Catharists, Papists, Osiandrians, & Family of Love,
 ref. y Conc. Trid. sess. 6. c. 12. 7. Calvin, contra Osiand. epist. fol.
 epist. 1. : Display in Allens confell.

3 Proposition.

We are accounted righteous before God, not for our own
 works, nor deserving.

The proof from Gods Word.

Besides what hath been said, that works have no place,
 nor portion in the matter of our justification, it is evi-
 dent in the holy Scripture, where we find, that

All men be sinners, and destitute of the glory of God. And
 therefore that no man can be justified by his own works.

Eternall life commeth untous, not by desert; but partly of
 promise, partly of gift.

The just shall live by faith, and the law is not of faith.
 Moreover as the godly in old time were, so Christians in
 these daies are, & shall be justified: But the godly were justifi-
 fied,

f 2 Tim. 1.
 Bale myst. of
 inquit. p. 53.
 u Acts 15. 1.
 x Euf. l. 3. c. 24.
 y Test. Rhem.
 an. Luk. 7. mar.
 Luk. 10. 20. 18.
 Joh. 3. 18.
 James 2. 25.
 x Ruffie Com-
 mon-weal, c.
 23.
 n Catec. c. 3.
 o De forman.
 S. concion. l. 1.
 c. 11.
 p Test. Rhem.
 an. Acts 8. 18.
 q Ildor. c. 19. m.
 1. 8. c. de he-
 z. Theod. Beza

a Rom. 5. 1. 2.
Gal. 3. 6.
Heb. 11. 17.
b Act. 2. 44. &c.
c Act. 8. 13.
d 1 Tim. 1. 14.
16. Act. 22. 16.
Phil. 3. 6. 9.
e Act. 8. 36.
f Act. 16. 31.
&c.
g Eph. 4. 5. &c.
h Confe. Helv.
1. 4. 16. Basil.
ar. 8. Boh. c. 7.
Gal. ar. 24.
Aug. ar. 6. 2. 6.
a Mat. 5. 11. &c.
b Mat. 15. 2.
c 2 Tim. 1.
d Gab. Biel. l.
2. dist. 27. q. 1.
f Concil. Tri.
sess. 6. Cant. 32.
g Petrus a Soto
alfr. cath. de
bonis oper.

fied, not for any good works, or worthiness of their own: so justified was *Abraham a*, the Jewes *b*, the Samaritans *c*, *Paul d*, the Eunuch *e*, the Jailor *f*, and the Ephesians *g*.

All Churches reformed with a sweet content, applaud and confesse this doctrine *b*.

The errors and adversaries unto this truth.

Adversaries hereunto, are,

The Pharisees, who thought men were justified by eternall righteousnesse, morall *a*, and ceremoniall *b*.

The false Apostles in Asia *c*, and at Jerusalem *d*.

The Pharisaicall Papists, who against the Justification by faith alone, do hold a justification by merits, and that of congruity, dignity, and condignity.

The said Papists teach besides, that life eternall is due unto us of debt, because we deserve it by our good works *f*.

They teach finally, that by good works our sins are purged *g*.

12. Article.

Of good works.

Albeit that works, which are the fruits of Faith, and follow after justification, cannot put away our sins, and endure the severity of Gods judgement: 1 yet are they pleasing, and acceptable to God, in Christ, 2 and do spring out necessarily of a true, and lively Faith, inasmuch that by them, a lively Faith 3 may be as evidently known, as a tree discerned by the fruit.

The Propositions.

1. Good works do please God.

2. No work is good, except it spring from Faith.

3. Good works are the outward signe of the inward Beliefe.

1. Proposition.

Good works do please God.

The proof from Gods Word.

THough God accepteth not man for his works, but for his dear Sons sake: yet that good works, after man his justification do please God, is a clear truth every where to be read in the holy Scripture. For,

God hath commanded them to be done *a*, and requireth righteousness, not only outward of the body *b*, but also inward of the mind *c*, and hath appointed for the virtuous and godly, rewards both in this life *d*, and in the world to come *e*, and to the wicked, punishments, (spirituall *f*, corporall *g*, and of body and soul eternal in the pit of hel *h*.

And this is beleaved and acknowledged by the Churches *i*.
a Mat. 7. 21. & 10. 32. Luke 14. 13. 14. R. m. 2. 16. f. 10. 59. 1. 2. John 9. 3. 1. 1. Joh. 3. 21.
b Deut. 28. 15. &c. Jer. 5. 15. Rom. 13. 2. *b* Mat. 10. 33. Mar. 21. 41. &c. 1 Cor. 6. 9. 10.
c Heb. 12. 14. &c. 25. Rev. 21. 8. i. Confel. Helv. 1. c. 16. B. fil. 17. 8. Bohem. c. 9. Gal. 2. 17.
d Belg. ar. 24. August. ar. 6. & 26. Sazon. ar. 3. 5. 6. Wittenb. c. 7. Suevica. c. 4.

The Errors and adversaries unto this truth.

This truth is oppugned by adversaries of divers kinds. For,

Some hold, that seeing man is justified by Faith, he may live as he listeth; as the Libertines.

Some think, that to attend upon vertue, and to practise good works, is a yoke too heavy, and intolerable; as the Simonians &

Some utterly cast off all grace, vertue, and godliness, as did the Basilidians *l*, the Actians *m*, the Circumcellians *n*, and do the Machivilians, and Atheists. Some permit, though not all manner, yet some sins; so allowed was both whoredom, and unclean pollutions, by the Carpocratians *o*, and Valentiniens *p*, and is of the Jesuits *q*, and Papists *r*, and perjurie in the time of pericution by the Basilidians *s*, Helcheatis *t*, Pricillianists *u*, Henricians *v*, and Family of Love *y*; and violating of promise, yea, and oaths made unto Heretikes *z*, as they call them, by the Papists.

sup. Can. (ar. 65.) Display, H. 5. b. b. & Concil. 1549. & Concil. 1549.

a Mat. 5. 16.
b Job. 15. 13.
c Phil. 2. 14. &c.
d 1 The. 4. 3. &c.
e 2 Tim. 2. 19.
f Jam. 2.
g Mat. 5. 22. 23.
h Acts 24. 16.
i Mar. 5. 3.
j Mark 10. 29.
k 30. 1 Tim. 4. 8.
l 1 The. 4. 3. &c.
m 1 Cor. 6. 9. 10.
n Gal. 2. 17.
o Sazon. ar. 3. 5. 6.
p Wittenb. c. 7.
q Suevica. c. 4.
r Iren. Theo.
s Iren. l. 1. c. 23.
t Epiph. l. 3.
u Aug. cont.
v Pet. 2. c. 14.
w Cl. Alex. ar.
x Epiph. ar.
y Theodor.
z Spar. disc. p.
aa 13.
ab Const. O.
ac theon de concub. Cler. re.
ad movenda.
ae Philo. Iren.
af Eucl. c. 28.
ag 1 Aug. 1.
ah D. Bernard.
ai Huss. l. 1. p. 75.

p Pol. of the
Turk. Emp.
c. 24.

Some (as the Turkish Priests called Seiti, and Cagi) take it to be no sin, but a work meritorious, by lies, (wearing yes, forswearing, to damnifie Christians what they can p. Much like unto these, and the equivocating Jesuits, in deluding, and deceiving Protestant Princes, and their Officers, by their doubtful speeches; even when they are sworn to answer plainly, and truly, by their lawful Magistrates.

q Mar. 7. 23.

Some suppose that God is pleased with lip service only, and outward righteousness; as the hypocritical Pharisees, or Pharisaicall hypocrites.

2. Proposition.

No work is good, except it spring from faith.

The proofs from Gods Word.

a Rom. 8. 8.

All which man doth is not pleasing unto God, but that only which proceedeth from a true faith in Jesus Christ: so saith God in his Word.

b Gal. 5. 6.

They that are in the flesh, cannot please God. In Jesus Christ neither Circumcision availeth any thing, neither uncircumcision, but faith which worketh by love. Unto the pure all things are pure, but unto them that are defiled and unbelieving, is nothing pure.

c Tit. 1. 5.

Without faith it is impossible to please God.

d Heb. 11. 6.

e Mar. 7. 23.

f Luke 17. 10.

g Rom. 7. 14.

h Rom. 8. 29.

i Gal. 5. 17.

k Coloss. 3. 10.

l Rom. 7. 14.

m Rom. 8. 29.

n Rom. 8. 29.

o Rom. 8. 29.

p Rom. 8. 29.

q Rom. 8. 29.

r Rom. 8. 29.

s Rom. 8. 29.

t Rom. 8. 29.

u Rom. 8. 29.

v Rom. 8. 29.

w Rom. 8. 29.

x Rom. 8. 29.

y Rom. 8. 29.

And although the works of the Believing do please God: yet are they not so perfect, that they can satisfy the Law of God. Therefore, even of the regenerate, and justified, with our Saviour Christ, Pray, forgive us our debts: say, We are thy unprofitable servants: and so forth.

We know that the law is spiritual: but I am carnal, &c. g.

We which have the first fruits of the spirit, even we do fight in our selves, &c. and have inimizies.

Ye cannot do the same thing that ye would.

Which is the faith and confession of the Churches.

The Errors and adulteries are to be rebuked.

Therefore we must like, and condemn the opinions of the

Valentinians and Rapists.

The

The Valentians say, that for non-men to please God (which are themselves only) not by faith, but only by their knowledge of divine mysteries, and naturall men do please him by their bodily labor, and upright dealing.

The said Valentians raised three sorts of degrees of men, the first Spiritual, who through faith knowe God, the next Natural, who by labor and true dealing shall be saved, the third they call Material, men utterly incapable of divine knowledge, and religious speculations, who must perishe both in soul and body.

The Papists teach, **Article 31.**

They only are not good works, which God commandeth, but they also which be either voluntarily done of our selves, or enjoined us by Priests.

They are good works, and acceptable before God, which are done without faith.

Works of the flesh, without respect unto Christ, please God.

Men perfectly may keep the Law of God, without which error also be the Anabaptists, and Family of Love.

3. Proposition.

Good works are the outward signs of the inward Belief.

The proof from Gods Word.

Many are the reasons, why good works are to be done, in part the first is, that by the fruits of the tree, the men may be known, what they are. For the Scripture saith, and the wheat, that hereby we knowe the good trees from the bad, the wheat from the chaffe, the true disciples from the false, the sons of God from the children of Satan, the regenerate from the unbeliever.

Hereunto the Saints, and Churches do subscribe.

e Jam. 2. 18; 1 Per. 1. 19; Basil, ar. 8, Bohem, c. 7; Gal. ar. 22. Belg. ar. 2, Saxon. ar. 3, Wittemb. c. 7, Suevica, c. 4.

The fruits of the tree, which are the outward signs of the inward Belief, are seen

c Tapp. p. 188.

d Andrad, de
de, lib. 3.

c Tapp. p. 189.

d Tapp. ibid.

d Bulling, con.

anaba. l. 4. c. 3.

d Display. l. 6. a

d Mar. 7. 16.

d Mar. 3. 12.

d John 13. 35.

d Luke 6. 36.

d Eph. 1. 1.

d 1 Joh. 3. 10.

g Mar. 6. & 7.

son of men, as did the hypocritical Pharisees g, nor thereby to merit heaven, as do the Pharisaicall Papiſts, whose doctrine is, that

h Test. Rhem.

Good works are meritorious h.

an. Rom. 2. 6.

Good works (as Contrition, Confession, and Satisfaction done in penance) not only do merit, but are besides a Sacrament for to attain reconciliation with God, and forgiveness of sins i.

i Cor. 9. 8.

a Cor. 5. 10.

Heb. 6. 20.

Jam. 2. 2.

i Concil. Trid.

sess. 4 c. 3.

4 Concil. Trid.

sess. 6. can. 42.

Life eternall is due unto good works by the justice of God k.

13. Article.

Of Works before Justification.

Works done before the grace of Christ, and the inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ, neither do they make men meet to receive grace, or (as the School Authors say) deserve grace of congruity: yea rather, for that they are not done as God hath willed, and commanded them to be done, we doubt not but they have the nature of sin.

The Propositions.

1. Works done before justification please not God.
2. Works done before justification, deserve not grace of congruity.
3. Works done before justification, have the nature of sinne.

I. Proposition.

Works done before justification please not God.

The proof from Gods word.

h Mar. 7. 16.

BEfore men do please God, nothing that they do, can please him. But men please not God, being not renewed and

and justified by the Spirit. For before men be regenerate, they are not grapes, but thorns; not figs, but thistles; not good, but evil trees *b*; not lively, but dead boughes *c*; not engrafted, but wild olives *d*; not friends but enemies *e*; not the sons of God, but the children of wrath, which bring forth no good fruit. As the Churches also acknowledge *g*.

Errors and adversaries unto this truth.

Hereby the vanity of them is perceived, which think, before mans justification, his deeds do please God, such are the Papists, and such were the Basilidians.

The Papists teach, that,

Works done without faith, do please God *a*.

Good works not in respect of Christ only, but in themselves considered, please God *b*.

The Basilidians placed the doers of civil and philosophical righteousnesse, performed without faith in Christ, in the very heavens *c*.

b Mat. 12. 33.
c Luke 6. 43.
d John 15. 4.
e Rom. 11. 17.
f Rom. 5. 10.
g Ephe. 2. 3.
Confer Helv.
2 cap. 15. Aug.
ar. 20.

a Andrad. de Fide, lib. 3.
b Tap. p. 189.

c Clem. Alex. Strom. lib. 2.

2. Proposition.

Works done before Justification, deserve not grace of congruity.

THE unregenerate, not yet justified, have nothing in them to move God to be gracious unto them; and being, as they are, old, not new creatures; enemies, not favourers of godlinesse; The children of wrath, not of God; sinners, nor vertuously bent; Infidels, and not beleevers; of congruity deserve no grace at Gods hands: which is the faith too, and confession of other Churches *f*.

The Errors and adversaries unto this truth.

This overthroweth the Popish assertions, concerning merits of congruity *a*; and that by good works man is justified before God, and made heir of eternall life *b*.

As evill works deserve hell fire: so eternall happinesse is deserved by good works *c*.

a Eph. 4. 22.
b Rom. 8. 10.
c Eph. 2. 2.
d Rom. 5. 8.
e Tir. 1. 15.
f Conte. Helv. 2. c. 16. Bohem. c. 7. Belg. ar. 23 Aug. ar. 4. 20. Saxon. ar. 3. & Witt. ar. 5. a Test. Rhem. an. AG. 10. 2. b Concil. Tri. sess. 6. c. 10. c Andrad. de Fide, lib. 6.

3. Proposition.

Works done before Justification, have the nature of sin.

H

The

The prooffe from Gods Word.

V **V** **H** **I** **F** **H** **a** **s** **f** **o** **r** **e** **v** **e** **r** **m** **e** **n** **d** **o** **n** **o** **t** **y** **e** **t** **j** **u** **s** **t** **i** **f** **i** **e** **d** **b** **e** **f** **o** **r** **e** **G** **o** **d** **i** **f** **i** **s** **f** **i** **n** **:f** **o** **r** **o** **f** **s** **u** **c** **h** **p** **e** **r** **s** **o** **n** **s** **,t** **h** **e** **b** **e** **s** **t** **w** **o** **r** **k** **s** **w** **h** **i** **c** **h** **t** **h** **e** **y** **d** **o** **e** **v** **e** **n** **t** **h** **e** **r** **f** **a** **s** **t** **i** **n** **g** **a** **n** **d** **p** **r** **a** **y** **i** **n** **g** **a** **l** **m** **s** **-** **j** **e** **e** **d** **s** **,s** **a** **c** **r** **i** **f** **i** **c** **i** **n** **g** **u** **n** **t** **o** **G** **o** **d** **a** **n** **d** **p** **r** **o** **p** **h** **e** **t** **h** **e** **y** **w** **o** **r** **k** **i** **n** **g** **a** **n** **d** **w** **o** **r** **k** **i** **n** **g** **o** **f** **m** **i** **s** **e** **r** **i** **c** **i** **e** **s** **,e** **v** **e** **n** **i** **n** **t** **h** **e** **n** **a** **m** **e** **o** **f** **C** **h** **r** **i** **s** **t** **,y** **e** **a** **a** **l** **t** **h** **e** **r** **e** **a** **t** **i** **o** **n** **s** **w** **h** **i** **c** **h** **t** **h** **e** **y** **d** **o** **e** **v** **e** **r** **a** **r** **e** **a** **b** **o** **m** **i** **n** **a** **b** **e** **f** **o** **r** **e** **G** **o** **d** **g** **.**

t **h** **o** **u** **r** **e** **g** **a** **r** **d** **e** **s** **t** **i** **t** **n** **o** **t** **,I** **s** **a** **,58** **3** **.D** **i** **d** **y** **o** **u** **f** **a** **s** **t** **u** **n** **t** **o** **m** **e** **?Z** **a** **c** **h** **,t** **7** **.T** **h** **e** **y** **h** **a** **v** **e** **t** **h** **e** **r** **e** **w** **a** **r** **d** **,M** **a** **r** **,6** **16** **b** **H** **e** **t** **h** **a** **t** **t** **u** **r** **n** **e** **t** **h** **a** **w** **a** **y** **h** **i** **s** **e** **a** **r** **f** **r** **o** **m** **h** **e** **a** **r** **i** **n** **g** **t** **h** **e** **L** **a** **w** **,e** **v** **e** **n** **h** **i** **s** **p** **r** **a** **i** **s** **e** **s** **t** **h** **a** **t** **h** **e** **a** **b** **o** **m** **i** **n** **a** **b** **e** **f** **o** **r** **e** **,P** **r** **o** **v** **,28** **9** **.W** **h** **e** **n** **t** **h** **o** **t** **p** **r** **a** **i** **s** **t** **,b** **e** **n** **o** **t** **a** **s** **t** **h** **e** **h** **y** **p** **o** **c** **r** **i** **t** **e** **s** **,&** **t** **h** **e** **y** **h** **a** **v** **e** **t** **h** **e** **r** **e** **w** **a** **r** **d** **,M** **a** **r** **,6** **5** **.T** **a** **k** **e** **h** **e** **e** **d** **t** **h** **a** **t** **y** **o** **u** **g** **i** **v** **e** **n** **o** **t** **y** **o** **u** **r** **a** **l** **m** **s** **b** **e** **f** **o** **r** **e** **m** **e** **n** **,&** **c** **.** **t** **h** **e** **y** **h** **a** **v** **e** **t** **h** **e** **r** **e** **w** **a** **r** **d** **,M** **a** **r** **,6** **1** **2** **.d** **W** **i** **l** **l** **I** **e** **a** **t** **t** **h** **e** **f** **l** **e** **s** **h** **o** **f** **B** **u** **t** **s** **?o** **r** **d** **r** **i** **n** **k** **t** **h** **e** **b** **l** **o** **o** **d** **o** **f** **G** **o** **a** **t** **s** **?P** **s** **a** **l** **,50** **13** **.B** **r** **i** **n** **g** **m** **e** **n** **o** **m** **o** **r** **e** **o** **b** **l** **a** **t** **i** **o** **n** **s** **i** **n** **v** **a** **i** **n** **?i** **n** **c** **e** **n** **s** **e** **i** **s** **a** **n** **a** **b** **o** **m** **i** **n** **a** **t** **i** **o** **n** **u** **n** **t** **o** **m** **e** **,&** **c** **.I** **s** **a** **,1** **13** **.H** **e** **t** **h** **a** **t** **k** **i** **l** **l** **e** **t** **h** **a** **B** **u** **l** **l** **o** **c** **k** **,i** **s** **a** **s** **i** **f** **h** **e** **f** **l** **e** **w** **a** **m** **a** **n** **,h** **e** **t** **h** **a** **t** **s** **a** **c** **r** **i** **f** **i** **c** **e** **s** **t** **h** **a** **s** **h** **e** **e** **d** **a** **s** **i** **f** **h** **e** **c** **u** **t** **o** **f** **a** **d** **o** **g** **s** **n** **e** **c** **k** **;h** **e** **t** **h** **a** **t** **o** **f** **f** **e** **r** **e** **t** **h** **e** **r** **e** **t** **h** **a** **n** **o** **b** **l** **a** **t** **i** **o** **n** **,a** **s** **i** **f** **h** **e** **o** **f** **f** **e** **r** **e** **d** **e** **d** **s** **w** **i** **n** **e** **s** **s** **e** **s** **b** **l** **o** **o** **d** **?h** **e** **t** **h** **a** **t** **r** **e** **m** **e** **m** **b** **r** **e** **t** **h** **i** **n** **c** **e** **n** **s** **e** **,a** **s** **i** **f** **h** **e** **b** **l** **e** **s** **s** **e** **d** **a** **n** **i** **d** **o** **l** **,I** **s** **a** **,66** **3** **.e** **L** **o** **r** **d** **,h** **a** **v** **e** **w** **e** **n** **o** **t** **b** **y** **t** **h** **y** **n** **a** **m** **e** **p** **r** **o** **p** **h** **e** **t** **h** **e** **y** **p** **r** **o** **p** **h** **e** **t** **h** **e** **y** **n** **a** **m** **e** **c** **a** **n** **o** **t** **d** **e** **v** **i** **l** **?a** **n** **d** **b** **y** **t** **h** **y** **n** **a** **m** **e** **d** **o** **n** **e** **m** **a** **n** **y** **g** **r** **e** **a** **t** **w** **o** **r** **k** **s** **?T** **h** **e** **n** **w** **i** **l** **I** **p** **r** **o** **f** **e** **s** **s** **e** **s** **e** **t** **t** **h** **e** **m** **,I** **n** **e** **v** **e** **r** **k** **n** **o** **w** **y** **o** **u** **d** **e** **p** **a** **r** **t** **f** **r** **o** **m** **m** **e** **,y** **e** **t** **h** **a** **t** **w** **o** **r** **k** **i** **n** **q** **u** **i** **t** **y** **,M** **a** **r** **,7** **23** **23** **.f** **W** **h** **a** **t** **f** **o** **r** **e** **v** **e** **r** **i** **s** **n** **o** **t** **o** **f** **f** **a** **i** **t** **h** **,i** **s** **f** **i** **n** **,R** **o** **m** **,14** **23** **.U** **n** **t** **o** **t** **h** **e** **m** **t** **h** **a** **t** **a** **r** **e** **d** **e** **f** **i** **l** **e** **d** **,a** **n** **d** **u** **n** **b** **e** **l** **e** **v** **e** **r** **i** **n** **g** **,i** **s** **n** **o** **t** **h** **i** **n** **g** **p** **u** **r** **e** **,b** **u** **t** **e** **v** **e** **n** **t** **h** **e** **r** **e** **m** **i** **n** **d** **s** **o** **f** **o** **f** **o** **r** **e** **n** **s** **e** **i** **e** **n** **c** **e** **s** **,T** **i** **,1** **15** **.W** **i** **t** **h** **o** **u** **t** **h** **a** **t** **i** **s** **i** **m** **p** **o** **s** **s** **i** **b** **l** **e** **o** **f** **t** **o** **p** **l** **e** **a** **s** **e** **G** **o** **d** **,H** **e** **b** **,11** **6** **.g** **C** **o** **n** **f** **e** **s** **s** **i** **o** **f** **,H** **e** **l** **v** **,2** **c** **15** **16** **B** **o** **h** **e** **,c** **7** **,B** **e** **l** **g** **,a** **r** **13** **.A** **u** **g** **u** **s** **t** **,a** **r** **4** **20** **.S** **a** **x** **o** **n** **,a** **r** **3** **.&** **W** **i** **t** **t** **e** **m** **b** **,a** **r** **5** **.**

The adversaries unto this truth.

Erred therefore hath the Council of Trent, in pronouncing them accursed, which hold that all the works of man whatsoever done before his justification, are sin *b*.

b Concil. Tri.
Sess. 6. cant. 8.

14. Article.

Of works of Supererogation.

Voluntary works besides, over and above Gods Commandments, which they call works of Supererogation, cannot be taught without arrogancy, and impiety. For by them men do declare, that they do not only render unto God as much as they are bound to do, but that they do more for his sake then of bounden duty is required: whereas Christ saith plainly, When ye have done all that are commanded you, say, We be unprofitable servants.

The

The Propositions.

1. Works of Supererogation cannot be taught without arrogance and impiety.

2. Works of Supererogation, are the subversion of godlineſſe, and true Religion.

1. Proposition.

Works of Supererogation cannot be taught without arrogance and impiety.

The proof from Gods Word.

Works of Supererogation (which are voluntary works, beſides, over and above the commandments of God) are often condemned in the holy Scriptures, where we are commanded to walk, not after the lawes of men, but according to the Statutes of God *a*; and to hear, not what man ſpeaketh, but what Chriſt doth ſay *b*; and he, teaching the duty of Chriſtians, ſetteth before them as their rule and direction, the Law and Word of God *c*, and more then that, he doth neither urge, nor require.

And againſt man's injunctions,

They worſhip me in vain (ſaith he) who for doctrine teach the commandments of men *d*.

Teach them to obſerve all things whatſoever I have commanded you *e*.

My ſheep hear my voice, and know not the voice of ſtrangers *f*.

Which doctrine, ordinances, and works whatſoever (beſides over and above that which God hath revealed, and impoſed) is called of the Apoſtle, ſometimes ordinances of the world *g*, voluntary religion *h*, ſometime the doctrine of Devils *i*, and curſed *k*: And the ſame is condemned in all Churches reformed after the Word of God *l*.

The Errors and adverſaries unto this truth.

Therefore both arrogant, and ungodly be the Papiſts, which teach & ſpeak in the commendation of ſuch works,

d Mat. 23. 20.

e Mark 7. 9.

f John 20. 25.

g Col. 2. 20.

h Ibid. 3.

i 1 Tim. 4. 1.

k Gal. 1. 8.

l Conſ. Helv.

a. c. 16. Aug. ar.

20. Baſil. ar. 10.

Gr. ar. 24. Bell.

ar. 12. Sax. ar.

3. 17.

a In his Aſſer.

catholic. ſides;

b Annoc. marg.

Luke 10. 35.

1 Cor. 9. 23.

2 Cor. 8. 14.

c Concil. Trl.

and *ſed. 6. c. 10.*

a In his Affert.
catholic. fidei.

b Annot. mar.

Luke 10. 35.

1 Cor. 9. 23.

2 Cor. 8. 14.

c Concil. Tri.

sess. 6. c. 10.

and namely, *Petrus à Soto a*, the Rhemists *b*, yea and the Council of Trent *c*.

2. Proposition.

Works of Supererogation are the subversion of godlinesse, and true Religion.

The prooffe from Gods Word.

WHere the works of Supererogation are taught, and in regard the Law of God there is broken, against the wil of Christ *a*, that mens traditions may be observed *b*.

a Mat. 5. 19.

b Mar. 7.

The holy Scripture must be contemned, as not sufficient enough to bring men unto the knowledge of salvation, which Saint *Paul* faith, is able to instruct in right conscience, that the man of God may be absolute, being made perfect into all good works *c*.

c 2 Tim. 3. 16.

17.

d 1 Tim. 1. 17.

God, who is only wise *d*, is made unwise, in not prescribing to necessary works.

Faith, and other spirituall, and most speciall vertues are brought into oblivion.

Perfection is imputed not unto Faith in Jesus Christ, but unto works: and which is most detestable, unto the works too, not commanded, but forbidden of God, ordained by men.

The Law of God is thought to be thoroughly satisfied, and moe duties performed then man needed to have done. The same think our brethren of these works *e*.

e Confes. Hely.

2. &c. as in the former Prop.

The adversaries unto this truth.

Contrariwise the Papists of Supererogatory works: they doe merit (say they) remission of sins, and that not for the doers of them only, but for others besides *f*.

(Test. Rhem.

an. 1 Cor. 8. 14

They are tokens of the forgiveness of sins, so well as Baptisme; yea, deliver from the wrath of God, so well as Christ *g*.

g Confes. Aug.

ar. 20.

b Pet. à Soto

assert. Cath.

de Lege.

Are greater, and more holy, then are the works commanded in the Decalogue, or Law Morall *h*.

And so preferring their own works, and inventions before Gods Law, Sacraments, and the blood of Christ, both ought this

this doctrine of works Supererogatory to be counted the doctrine of Devils, and the maintainers thereof taken for the subverters of godlinesse, and true Religion.

15. Article.

Of Christ alone without sin.

Christ in the truth of our nature made like unto us in all things, sin only except: from which he was clearly void both in his life, and death. He came to be the Lamb without spot, who by sacrifice of himselfe once made, should take away the sins of the world: and sin as 2. John saith, was not in him. But all we the rest, although baptized, and born again in Christ, yet offend in many things: and if we say, we have no sin, we deceive our selves, and the truth is not in us.

The Propositions.

1. Christ is truly, and perfectly righteous.
2. All men besides Christ, though regenerate, be sinners.

1. Proposition.

Christ is truly, and perfectly righteous.

The prooves from Gods Word.

That Christ was pure from sin, is abundantly to be seen in the holy Scriptures. For

He was both conceived, and born without sin.

He appeared to loose man, not to fulfil the works of Satan.

He lived and was tempted, yet without sin, and did not sin.

He died a guiltlesse and just man, even by the testimony of Paul, Peter, Stephen, yea of his adversaries, and Judge Pilate.

Mat. 1. 20.

Luke 1. 35.

John 1. 14.

Heb. 4. 15.

1 Pet. 2. 22.

1 Cor. 1. 31.

1 John 3. 5.

Rom. 8. 3.

Act. 1. 4.

Mat. 17. 12.

John 14. 6.

Confess. Helv.

ar. 11. & 3. c. 11.

Bohe. c. 4. 1.

As Gal. ar. 11.

m Belg. ar. 17.

As thus, such are the confessions of the purer Churches.

The Errors and adversaries unto this truth.

a Mat. 12. 10.

Luke 13. 14.

John 5. 16.

b Mat. 23. 23.

c Luke 3. 2.

d Mar. 5. 21.

Curled therefore before God are the Jewes, which said that Christ was a violater of the Sabbath a.

That he taught, being not lawfully authorized thereunto b.

That he forbade tribute to be given unto *Cesar* c.

That he was the destroyer of the Law d.

e Luke 23. 5.

That he overthrew all religion, and moved the Commons unto rebellion e.

In this state with the Jewes, are

f Iren. 1. 1. c. 29

The Marcionites, which said that he dissolved the Law, the Prophets, and all the works of God f.

The Saturnians, which blazed that his coming into the world was to overthrow the God of the Angels g.

Theodoret.

h Holin. chron.

fol. 1299.

i Leon. Vairus

de Falc. 1. 1. c.

11. circa finem

Our new Heretikes, viz. *Matthew Haman* in England, which divulged that Christ was a fittfull man, and abominable Idol h, and *Leonardus Vairus*, among the Papists, which hath written that Christ was *Veneficus*, a common poisoner of men and women i.

2. Proposition.

All men besides Christ, though regenerate, be sinners.

The proove from Gods Word.

ALL men either be regenerate, or unregenerate: the unregenerate be all sinners, unrighteous, and in sin whatsoever they do l.

l Proved p. 34.

m Proved p. 39.

n Proved p. 50.

o Eccles. 7. 12.

p Gal. 3. 17.

q 1 Tim. 3. 16.

r Iam. 2. 2.

s Iohn. 8.

The regenerate also be not without their sins, both original m, and actual n.

Besides, there is no man just in the earth, that doth good and sinneth not, saith the Preacher o: Ye cannot do the same things that ye would p, Christ Jesus came into the world to save sinners, of whom I am chief, saith S. Paul q.

In many things we sit still, is S. James saying r, and S. John, if we say we have no sin, we deceive our selves, and the Truth is not in us s.

Pray

Pray therefore *Forgive us our debts* o.

A truth beleaved and confessed by all Churches, expres-
sedly by some f.

The errors and adversaries unto this truth.

Many adversaries hath this truth had, and hath: as the Pa-
pists, the Manichees, the Catharans, the Donatists, the Pela-
gians. Family of Love, Marcionites, Adamites, and Carpo-
cratians. For

The Papists say, that the blessed Virgin was pure from
all sin, both Originall g. and actual. For (these are their own
words.)

Our Lady never sinned h.

Our Lady sinned not so much as veniall in all her life: she
exactly fulfilled the whole Law, that is, was without sin.

Also of S. Francis they write, that for vertue, and godli-
nesse he was like unto Christ: and hath fulfilled every jot
of the Law k.

The Manichees l. and Catharans m, thought, they could
not sin so much as in thought.

The Donatists dreamed how they were so perfect, as they
could justifie other men n.

Some were of opinion, as the Pelagians o, and Family of
Love p, how they were so free from sin, as they needed not
to say, *Forgive us our trespasses*. Which Family also teacheth
how there be men living as good, and as holy, as ever Christ
was. An error of *Christopher Vitels* q, a chiefe Elder in the
said Family: and that

He which is a Familist, is either as perfect as Christ, or
else a very Devil.

Some deemed themselves as pure as *Paul*, *Peter*, or any
men as the Marcionites r: yea, as *Adam* and *Eve* before
their fall, as the Adamites s, yea as *Jesus Christ* himselfe, as
the Carpoeratians t.

e Mat. 6. 12.
f Confess. Aug.
20. 20. Sax. 16. 2
g Conci. Trid.
c. 11. de cr. de
pec. Orig.
h T. 1. R. 1. 24.
an. Col. 1. 24.
an. Mar. 3. 33.
i Stapl. an. 12.
evang. in Mar.
12. 50. p. 11. 8.
j Sicar Adz
Deo non par-
ti, omnis crea-
tura rebellis
existit: sic, B.
Francisco om-
nia precepta
Dei implenti
creatura est;
omnia Deus
subjecit sub
pedibus ejus.
Alcar, Fran-
lib. 1.
n Hiel. in pro-
Dial. contra
Pelag.
o Cyp. 1. 4. ep. 3
p August. lib. 2
q Conc. Pet. c. 14.
r Concil. Me-
ll. cap. 8.
s Dis. H. 4. b.
t Anf. to the
Ham. lib. 1. 3.
u Dis. H. 4. b.
v Iren. 1. c. 2.
w Epiphani-
s Iren. lib. 4.
cap. 24.

16. Article.

Of sin after Baptisme

i Nos

1 Not every deadly sin willingly committed after Baptisme, is sin against the holy Ghost, and unpardonable. Wherefore the grant of repentance is not to be denied to such as fall into sin after Baptism. After we have received the holy Ghost, we may depart from grace given, and fall into sin, and by the grace of God (we may) rise again, and amend our lives, and therefore they are to be condemned, which say they can no more sin, as long as they live here, or any place of forgiveness to such as truly repent.

The Propositions.

1. Every sin committed after Baptisme, is not the sinne against the holy Ghost.
2. The very regenerate may depart from grace given, and fall into sin, and yet rise again, unto newness of life.
3. No men utterly are to be cast off, as reprobates, which unfainedly repent.

1. Proposition.

Every sin committed after Baptism, is not the sin against the holy Ghost.

The proof from Gods Word.

THough every sin in it selfe considered, deserveth damnation: yet is there a sin which shall be punished with many, and a sin, which shall be punished with few stripes, a sin unto death, & a sin not unto the death, a sin against the Father, and the Son, which shall be forgiven; and a sin against the holy Ghost, which never shall be forgiven.

So in their extant confessions witness the Churches in Bohem, Saxony, and Helvetia.

The Errors and adversaries unto this truth.

Diversly hath this doctrine been oppugned. For Some have thought all sins to be like, and equal, as the Stoikes, Pelagians, and Jovinians.

Some

a Luke 11. 40.
b 1 John 5. 16.
c Mat. 23. 31.
Mark. 33.
Luke 12. 10.
d Confess. Bohe.
cap. 4.
Confess. 27. 10.
e Confess. Sax.
f Helv. 3. c. 8.

Some have taught, as Manes the Heretike & how none of the godly Fathers, and others from the beginning of the world, til the 15 year of *Tiberius* the Emperor (though earnestly they did repent) were saved; but were all punished alike with utter confusion.

Some give out that such persons be utterly out of Gods favor and condemned, which depart out of this world, either afore they are baptized, as the Papists do, or afore they come unto years of discretion, as Hieracites did.

1 Spec. peregrin. quest. dec. 1. c. 3. q. 3. Position. 1a. Purgat. m Epiphan.

2. Proposition.

The very regenerate may depart from grace given, and fall into sin and yet rise again to newness of life.

The proof from Gods Word.

THat the regenerate may fall into sin, and yet rise again, it is a doctrine grounded upon the Scriptures. For in them we evidently may see, that fall they may, partly by the admonitions of our Savior unto the man healed of the Palsie *a*, and unto the adulterers *b*, of *S. Paul* unto the *Ephesians* *c*, *Colossians* *d*, *Hebrewes* *e*, and *Timothy* *f*, and of *S. Peter* unto all the godly *g*, and partly by the example of *David* *h*, *Solomon* *i*, *Peter* *k*, who egregiously, and very offensively did fall, and that they do fall, it is most evident by the sixth petition of the Lords Prayer, were nothing else to prove the same: but see afore 9. art. Prop. 3. art. 12. Prop. 2. art. 15. Prop. 2.

Next, that being false, they may rise again, and be saved, it is apparent both by the exhortations of the Angel unto the Churches of *Ephesus*, *Pergamus*, and *Thyatira*, and by the examples of *Peter*, who denied *m*, and yet afterward confessed his Master Christ *n*, and of all the Disciples, who fled *o*, and yet returned.

This both granted is, and published for truth by the Churches.

The adversaries unto this truth.

Unto this truth, subscribe will not

Either the Catharans *a*, Novatians *b*, Jovinians *c*, which

I

think

a John 5. 14.
b John 8. 11.
c Eph. 21. 22.
d Coloss. 3. 8.
e Heb. 3. 12.
f 1 Tim. 4. 3.
g 1 Tim. 1. 19.
h 1 Pet. 2. 10.
i and 5. 8.
j 2 Pet. 3. 27.
k 2 Sam. 11. 4.
l 1 Kin. 11. 4.
m Mar. 14. 70.
n 72. 74.
o Revel. 2.
p Luke 22. 35.
q Acts 1. 32.
r &c. and 3. 13.
s and 40. &c.
t Mar. 16. 56.
u Confe. Helv. 2. c. 7. Bohems c. 58. Saxon. ar. 10. 11. Wir. ar. 23. Suev. ar. 15.
v Mag. eccles. hist. cen. 12. c. 5.
w Euf. 1. 5. c. 43.
x Magd. eccles. hist. cen. 4. c. 5.

think Gods people be regenerate into a pure and Angelical state, for that neither they be, nor can be defiled with any contagion of sin :

Either the Libertins, whose opinions were, that
Whoſoever hath Gods Spirit in him cannot ſin.

David ſinned not after he had received the holy Ghoſt *d*.
Regeneration is the reſtoring of the eſtate wherein *A-*
dam was placed afore his fall *e*.

Or the Papiſts, who are of mind that
The works of men juſtified are perfect in this life *f*.

No man which is ſaln into ſin, can riſe again, and be ſa-
ved, without their Sacrament of Penance *g*.

S. Francis attained unto the perfection of holineſſe, and
could not ſin at all *b*.

3. Proposition.

*No men utterly are to be caſt off as reprobates, which un-
ſincerely repent.*

Such as do fall from grace, and yet return again unto the
Lord by true repentance, are to be received as members
of Gods Church : and this by the Scripture is verified. For
there we read, that

God would have all men ſaved *a*.

God is alwaies ready to receive the penitent into favor.

For there is joy in heaven for the ſinner that converteth *b*.

Chriſt is grieved when ſinners will not repent *c*.

He ſhall ſave a ſoul from death, and hide a multitude of
ſins, which converteth a ſinner from going aſtray out of his
way *d*.

The Lord would have no man to periſh, but all men to
come to repentance *e*.

If we acknowledge our ſins, he is faithful and juſt to for-
give us our ſins, and to cleaſe us from all unrighteouſneſſe *f*.

He exhorteth his erring people to repent, and do their
firſt works *g* : neither reſuſeth he the ſinner that repenteth,
as appeareth in the example of the prodigal ſon *h*, and of the
debtor *i*.

God

d Williams
againſt the fa-
mily of Love,
ar. 14.
e Calv, contra
Liber ſol. 21. 7.
f Tapp. p. 189.
g Concil. Tri.
ſeſſ 6. can. 26.
b Vis ad apic-
em venire
perfectionis?
Vitam cum
moribus atten-
de B. Francis.

a Mat. 11. 28.
i Tim. 2. 4.
b Luke 15. 7.
c Luke 19. 47,
42, &c.

d Jam. 5. 20.
e 1 Pet. 3. 9.

f John 7. 9.

g Rev. 2. 5. 16.
h Luke 15. 20.
i Mat. 18. 26.

God then being so gracious and mercifull, man after his example is both by all good means to provoke sinners unto repentsuce, and they testifying the same, to receive them into favor.

So did Saint Paul will the Galatians. Brethren (saith he) if a man be fals by occasion into any fault, ye which are spirituall, restore such a one with the spirit of meeknesse, considering thy selfe, lest thou also be tempted &c.

Gal. 6. 1.

So did he enjoin the Corinthians, when he said,

If any hath caused sorrow, the same hath not made me sorry, but partly (lest I should more charge him) you all. It is sufficient unto the same man, that he was rebuked of many. So that now contrariwise ye ought rather to forgive, and comfort (him) lest the same should be swallowed up with overmuch heavinesse.

1. Cor. 5. 6, 7.

Phil. v. 12.

Conse. Helv.

2. c. 14. Bohem.

c. 14. Bohem.

c. 5. Aug. ar.

11. Saxon. ar. 3

Wittem. ar. 12.

a D. Hieron.

adv. Marc.

b Cypr. epist. 4.

ad Antoniam.

c Bullin. cont.

Anab. l. 2. c. 13.

d Calv. Instit.

e Giffords

repel.

f Magd. eccles.

hist. cen. 4. c. 50

g H. N. spirit.

land. c. 33. sect. 2.

3. c. 34. sect. 11.

c. 37. sect. 8. &c

Proverbs c. 5.

sect. 15. and

Crying voice,

sect. 6.

b Gen. 4.

i Ags 1.

k Hist. Fr. Spi.

i Luther on

Gal. 3. 1.

m Giffords rep.

to Barr. and

Green, p. 17.

When also he said, Receive him (meaning *One sinus m.*)

And so teach the Churches.

The Errors and adversaries unto this truth.

Adversaries unto this truth are they:

First, which leave nothing but the unappeasable wrath of God to such as do sin after Baptism, as did both in old time the Montanists *a*, and Novatians *b*, and of late years *Melchior Hoffman*, the Arch-heretike of his daies *c*, and the Anabaptists in Germany *d*, and the Barrowists among our selves in England *e*.

Next who say that being once regenerate, sin is cut away, as with a razor, so that the godly cannot sin, and therefore need no repentance: so did the Messalians *f*, and do the Family of Love *g*.

Lastly the desperate, whose sins being either infinite, or abominable, they think how God neither can, nor wil forgive them: such in times past were *Cain* *h*, and *Judas* *i*, in our fathers, *Franciscus Spira* *k*, and one Doctor *Kraus* *l*, and in our daies *Bolton*, even he that first hatched that sect in England, which after ward was termed Brownisme *m*.

17. Article.

17. Article.

Of Predestination, and Election.

Predestination to life, is the everlasting purpose of God, whereby before the foundations of the world were laid, he hath constantly decreed by his counsel secret to us, to deliver, from curse, and damnation, & those whom he hath chosen, in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honor: wherefore they which be endued with so excellent a benefit of God, be called according to Gods purpose by his Spirit working in due season, & they, through grace obey the calling, they be justified freely: they be made sons of God by adoption: they be made like the image of his only begotten Son Iesus Christ: they walk religiously in good works: and at length by Gods mercy, they attain to everlasting felicity. As the godly consideration of Predestination, and our election in Christ is full of sweet, pleasant, and unspeakable comfort to Godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing up their mind to high and heavenly things; as well because it doth greatly establish, and confirm their faith of eternall salvation to be enjoyed through Christ: as because it doth fervently kindle their love towards God: so for curious, and carnall persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of Gods predestination, is a most dangerous down-fall, whereby the Devil doth thrust them into desperation, or into wretchednesse of most unclean living, no lesse perilous then desperation. Furthermore, we must receive Gods promises in such wise,

as they be generally set forth unto us in holy Scripture :
and in our doings that the Will of God is to be followed,
which we have expressly declared unto us in the Word of
God.

The Propositions.

1. There is a Predestination of men unto everlasting life.
2. Predestination hath been from everlasting.
3. They which are predestinate unto salvation cannot perish.
4. Not all men, but certain, are predestinate to be saved.
5. In Christ Jesus, of the meer will and purpose of God
some are elected, and not others, unto salvation.
6. They, who are elected unto salvation, if they come
unto years of discretion, are called both outwardly by the
Word, and inwardly by the Spirit of God.
7. The Predestinate are both justified by faith, sanctified
by the holy Ghost, and shall be glorified in the life to come.
8. The consideration of Predestination, is to the godly
wise, most comfortable; but to curious, and carnal persons,
very dangerous.
9. The generall promises of God, set forth in the holy
Scriptures, are to be embraced of us.
10. In our actions the Word of God, which is his revea-
led will, must be our direction.

1. Proposition.

There is a predestination of men unto everlasting life.

The proof from Gods word.

That of men some be predestinate unto life, it is a truth
most apparent in the holy Scripture, by the testimony
both of Christ himselfe, who saith,

To sit at my right hand, and at my left hand, is not mine
to give, but (it shall be given) to them, for whom it is prepa-
red of my Father.

Many are called, but few chosen.

For the elects sake, whose daies shall be shortned.

Fear not little flock, for it is your Fathers pleasure to give
you a Kingdome.

a Mat. 20. 23.

b Ibid. 22. 14.

c Ibid. 24. 2.

d Luke 12. 32.

e Ibid. 17. 34.
f John 6. 37.

I tell you, in that night there shall be two in one bed; the one shall be received, and the other left.

All that the Father giveth me, shall come unto me.

g Acts 13. 48.
b Rom. 8. 29.

Witnessed also is this by the Evangelist *Luke* and *Paul*: the one saith how, of the Gentiles at Antioch, so many as were ordained unto eternal life, believed; and the other, those whom he knew before, he did also predestinate.

We are unto God the sweet favor of Christ; in them that are saved, and in them which perish: to the one we are the favour of death unto death; and to the other the favor of life unto life.

a 2 Cor. 2. 15,
16.

Blessed be God even the Father of our Lord Jesus Christ, which, &c. hath chosen us in him, before the foundation of the world, &c. who hath predestinate us, to be adopted

b Eph. 1. 3, 4, 5.

through Jesus Christ unto himselfe, &c.

c Mat. 25. 34, 41.
Jude 6.

d Gen. 4. 4.

e Rom. 9. 17, &c.

f Mal. 1. 2, 3.

Rom. 9. 13.

g Gen. 40. 20.

b Luke 23. 39,

40, 43.

i Mat. 24. 40,

41.

k 1 Cor. 15. 12.

l Clem. Strom.

lib. 4.

m Iren.

n Aug. contra

Fault 1. c. 16.

p Epiph.

q H. N. Instr.

ar. 1. sect. 24.

Prophecy of

the spir. c. 16.

sect. 7.

sect. 2.

sect. 2.

sect. 2.

The example also of the elected creatures, man, and Angels; of the two brethren, *Abel* and *Cain*; *Isaac* and *Ismaele*, *Jacob* and *Esauf*, of the two Eunuchs of King *Pharaoh*, of the two Kingdomes, *Juda* and *Israel*; of the two peoples, Jews and Gentiles; the two Apostles, *Peter* and *Judas*, the two thieves upon the Crosse, the two men in the fields, and the two women at the Mill, make to their illustration of this truth.

All Churches consent with this doctrine.

The errors and adversaries unto this truth.

Erre therefore do they, which stand in opinion, that

some are appointed to be saved but none to be damned.

In soul some persons; but in soul and body together, none

shall be saved, of this mind were the old hereticks, viz. the

false Apostles, the Carpocratians, the Valentiniens, the

Cerdonites, the Manichees, and the Hieracites, and of

their opinion be the Family of Love.

3. Proposition.

Predestination hath been from everlasting.

The proof from Gods Word.

Predestination

Predestination begun before all times. It will be said (saith our Savior Christ.) Come ye blessed of my Father, inherit ye the Kingdom prepared for you from the foundations of the world.

a Mar. 13. 34.

God hath chosen us in Jesus Christ before the foundation of the world b,

b Eph. 1. 4.

God hath saved us, &c. according to his own purpose, and grace, which was given to us through Christ Jesus before the world was c.

c 2 Tim. 1. 9.

The publike confession of the Churches, namely in Helvetia d, Basile, and France f, bear witness hereunto.

d Confess. 2. c. 10. 11.

The adversaries unto this truth.

e ar. 1.

Those wrangling Sophisters then are deceived, who, because God is not included within the compass of any time, but hath all things to come, as present continually before his eyes, do say, that God did not in the time long ago past only, but still in the time present likewise, doth predestinate.

f ar. 10.

3. Proposition.

They which are predestinate unto salvation cannot perish.

The proof from Gods Word.

ALL that the Father giveth me, shall come to me, and him that cometh to me, I cast not away saith Christ a. I give unto them eternall life, and they shall never perish, neither shall any pluck them out of my hand, &c. none is able to take them out of my Fathers hand b. The gates of hell shall not overcome the Church c.

a John 6. 37.

b John 10. 28.

c Mar. 16. 18.

Moreover, whom he predestinated, them he also glorified d. For the gifts and calling of God are without repentance e. They went out from us, but they were not of us: for if they had been of us, they would have continued with us f. So the Church of God; as afore in this Article.

d Rom. 8. 30.

e Rom. 11. 29.

f 1 John 2. 19.

The errors and adversaries unto this truth.

Wander then doe they from the truth, which think, that they have the very elect, totally, and finally my fall from grace, and be damned.

That

^a Bredwells de-
tect.

That the regenerate may fall from the grace of God, may destroy the Temple of God, and be broken off from the vine Christ Jesus: which was one of Glovers errors ^a.

That the number of those which be predestinate, may increase, and be diminished: so thought the Pelagians.

4. Proposition.

Not all men, but certain be predestinate to be saved.

The proove from Gods Word.

VVE deny all, and affirm that a certain chosen and company of men be predestinate, and so doth Gods Word.

^a Luke 10. 30.

^b John 10. 14.

^c 2 Tim. 2. 10.

^d Confess. Helv.

^e cap. 10. Basil.

art. 1. Gal. ar. 12

Belg. ar. 16.

Rejoice that your names are written in heaven ^a.

I know mine, and am known of mine, is the saying of Christ Jesus ^b.

I suffer all things for the elects sake, saith S. Paul ^c.

The very same with us do the Churches affirm ^d.

The adversaries unto this truth.

We are therefore against them which teach, how not certain, but all, even the most ungodly, and damnable: yea, the very devils shall be saved; of which opinion were the Origenists ^e, and are the Cataphrasts ^f.

^a Wolf, Muscu.

^b Justin apist. ad

Philip praef.

^c Bullin. conc.

Cataph. l. 1.

^d Nith in Chr.

his tears, p. 58.

^e Ramensis &

Allens conf.

^f Calvin, apist.

minist. Basil.

fol. 105.

All men be elected unto life everlasting.

There is no hel, nor future and eternall misery at all, but only either in mans opinion, as hold the Atheists ^a, or in the heart, and conscience of man in this life, as the Familists maintain ^b.

No certain company be predestinated unto eternall condemnation.

None more then others be predestinate unto salvation: which was an error of Henry Belfock ^c.

^f Test. Rhem.

an. Rom. 11. 23

In like sort we condemn such as either curiously enquire who, and how many shall be saved or damned; or give the sentence of reprobation upon any man whatsoever: as do the Papists upon Calvin, Beza, and Peron, when they call them reprobates ^f.

5. Proposition.

Of the meer will, and purpose of God, some men in Christ Jesus are elected, and not others, unto salvation.

The prooffe from Gods Word:

IN the Scripture we read of mans predestination the cause ^{That the purpose of God} efficient, to be the everlasting purpose of God ^{might remain}; the cause ^{according to} formal, God his infinit mercy, & goodnes ^{election, Rom.}; the cause ^{9. 11. Who} materiall the blood of Christ ^{doth predestinate us, &c. according to}; the cause ^{the good} finall, or end, why both God the Father hath loved, & Christ for his elect hath suffered, is the glory of God ^{the good}, and the salvation of man.

And this do all the Churches militant, and reformed, with a sweet consent testifie, and acknowledge.

pleasure of his wil, Eph. 1. 5. Not according to our works, but according to his own purpose and grace, 1 Tim. 1. 9. *b* I will shew mercy, to whom I will shew mercy, Exod 33. 19. Rom. 9. 15. He hath chosen us in Christ, &c. and hath predestinate us through Christ unto himselfe, Eph. 1. 4. 5. Ye were not redeemed with corruptible things, &c. but with the precious blood of Christ, as of a lamb undefiled, and without spot, which was ordeined before the foundation of the world, but was declared in the last times for your sakes, 1 Tim. 1. 13, 19. 20. *d* Who doth predestinate us: &c. to the praise of the glory of his grace, Eph. 1. 6. The Lord hath made all things for his own sake; yea, even the wicked for the day of evill; Prov. 16. 4. Rom. 8. 29. Those whom he knew before, he did also predestinate to be made like to the image of his Son, that he might be the first born among many brethren. Hath not the power power of the clay to make of the same lump, one vessel to honor, and another to dishonor? Rom. 9. 21.

The universall unto this truth.

Hereby is discovered the impiety of those men which think, that

1. Man doth make himselfe eligible for the kingdom of heaven by his own good works, and merits; so teach the Papists.

The Kingdome of heaven (say they) is prepared for them that are worthy of it, and deserve it by their well doing.

Liberalestis gloria ex aeterno Dei praedestinationis dimanet, non tamen provenit, nisi ex eorum operibus, &c. Sine vobis non glorificamur. 1. Although from Gods eternall predestination glory floweth to the elect; yet for all that it springeth not but from their own works, &c. Without our selves we are not glorified *b*.

4 Test. Rhem. an. Mat. 20. 23.

b Stella in Luc. c. 10. fol. 35.

2. God

2. God beheld in every man, whether he would use his grace well, and beleve the Gospel, or no; and as he saw a man affected, so did he predestinate, chuse, or refuse him.

3. Besides his will, there was some other cause in God, why he chose one, and cast off another man; but this cause is hidden from us.

4. Men by nature be elected and saved; an error of the Basilidians and Valentinians.

5. It is in mans power to be elected, the error of Theophilastus, and of Balseck.

6. God is partiall and unjust for choosing some, and refusing others, calling many, and electing but few.

6. Proposition.

They who are elected unto salvation, if they come unto years of discretion, are called both outwardly by the word, and inwardly by the Spirit of God.

The proof from Gods Word.

THough true it be, the Lord knoweth all, & every of his elect: yet hath he revealed unto us certain notes, & tokens, whereby we may see, & certainly know, whether we be of that number, or not. For such as be ordained unto everlasting life, if they live long in this world, they one time or other be called unto the knowledge of salvation, by the preaching of Gods Word: they obey that calling through the operation of the holy Ghost, working within them, they feel in their soul the same spirit, bearing witness unto their spirits, how they are the children of God: and finally they walk religiously in all good works.

These things are most evident, and cleare in the holy Scripture, where is set down, both the calling of the predestinate, and their obedience to the Word being cal-

^a Whom he predestinate,

them also be called, Rom. 8. 30. God separated me from my mothers womb, and called me by his grace, Gal. 1. 6. He hath called you to his Kingdome and glory, 1. Thes. 2. 12. He hath saved us, and called us with his holy calling, 2. Tim. 1. 9. They that are on his side, called, chosen, and faithful, Rev. 17. 14.

led b, and their adoption by the Spirit to be the children of God; and last of all their holiness of life, and vertuous conversation d.

All Churches reformed consent hereunto. Your obedience is come abroad among all, Rom. 16. 19 in Christ also ye trusted, after ye heard the Word of truth Eph. 1. 13. Jesus Christ is in you, except ye be reprobates, 2 Cor. 13. 5. Ye received the Spirit of adoption, whereby we cry Abba Father, the same Spirit bearing witness with our spirit, that we are the children of God, Rom. 8. 15. 16. After this manner pray ye, Our Father, &c. Mat. 6. 9. And because ye are ~~born of God~~ sent forth the Spirit of his Son into your hearts, which crieth Abba Father, Gal. 4. 6. He hath chosen us in him; &c. that we should be holy, and without blame before him in love, Eph. 1. 4. we are his workmanship, created in Christ Jesus unto good works, which God hath ordained, that we should walk in them, Eph. 2. 10. For the grace of God, &c. hath appeared, and teacheth us that we should deny all ungodliness, and worldly lusts, and that we should live soberly, and righteously, and godly in this present world, Tit. 2. 11, 6.

The Errors and adversaries unto this truth.

Sundry adversaries hath this truth, and First the Papists, who teach that none are to think or persuade themselves, that they are of the number of the Predestinate unto salvation, but to be ever doubtful thereof.

The said Papists deliver, that so many persons as are not marked with the sign of the cross upon their forehead, are damned, and reprobate, & so, that they which will be saved, must be Franciscans, &c. at least will become members of the Church of Rome.

Secondly, the Anabaptists, which think the outward calling by the word (though they have nothing inward, calling by the Spirit, that be the fruit of good works) a sufficient argument of their election unto life.

Thirdly, the Puritans, who among other assurances given them from the Lord, of their salvations, made their advancing of the Presbyterian Kingdome by the putting down of Bishops, Chancellors, &c. a testimony, that they shall have part in that glory, which shall be revealed hereafter.

Fourthly, the Schwentfeldians, and all such as depending upon immediate and divine revelations, condemn and condemn the ordinary calling of God, by the ministry of his Word.

Lastly, the Russians, Catharists, &c. Family of Love; who believe, that in secret only, and none besides, shall be saved.

7. Proposition.

The predestinate are both justified by faith, sanctified by the Spirit, and shall be glorified in the life to come.

The proof from Gods Word.

Divers be the effects of mans predestination; but chiefly it bringeth to the elect *a*, justification by faith in this life, and in the life to come, glorification *b*, alwaies a conformity to the image of the only begotten Son of God, both in suffering troubles here, and in enjoying immortal glory hereafter *c*, as testifie all the Churches in their confessions.

a Know that a

man is not justified by the works of the law, but by the faith of Jesus Christ. Gal. 2. 16. They which be of faith, are blessed with faithful Abraham, Eph. 2. 8. Moreover, whom he predestinate them also he called, and whom he called, them also he justified, and whom he justified, them also he glorified, Rom. 8. 30. Come ye blessed of my Father, inherit ye the Kingdom prepared for you, Mat. 25. 34. If we be children, we are also heirs, even the heirs of God, and heirs annexed with Christ, if so be that we suffer with him, that we may also be glorified with him, Rom. 8. 17. and as we have borne the image of the earthly, so shall we bear the image of the heavenly, 1 Cor. 15. 49.

b Trineuhen de eccle. scrip.

c Wol. Muscus
lus in epist. ad
Phil. p. 26. **This testifies against Papas, Justinus, and all Millennaries *c*, who deny the eternity of mans happiness, and dream of I know not what blisse in this life, to endure a thousand years, but no longer.**

d Phil. 1. 7. c. 13. **Also against the Manichees, who said, the soul only shall be saved.**

e Phil. 1. 7. c. 13. **Also against those heretikes which deny the resurrection of the flesh, and the Corporations, Manichees, & others *g*.**

f Aug. contra
Faust. 4. c. 26. **Likewise against the Hierarches, who have a phantasie that no children, departing this life, before they come unto**

g See afore
ar. 4. prop. 1. **years of discretion and knowledge, shall be saved. So the**

i Epiphanius
Positiones
Ingolfstad. de **Rapists do teach, that no infants, dying unbaptized, do go**

unto heaven, but unto another place adjoining unto hel, called Limbus puerorum.

8. Proposition.

The consideration of Predestination, is to the godly, wise, most comfortable; but to carnal, & sensual persons, very dangerous.

The

The proof from Gods word.

THis doctrine of predestination is to the godly full sweet, pleasant, and comfortable, because it greatly confirmeth their faith in Christ, and encreaseth their love toward God.

I account the afflictions of this present time, are not worthy of the glory which shall be shewed unto us.

If God be on our side, who can be against us? who spared not his own Son, but gave him for us all to death, how shall he not with him give us all things also? who shall lay any thing to the charge of Gods chosen? It is God that justifieth; who shall condemn? &c. 1.

† Rom. 8. 32.

Ibid. 31. 34

Ye were sealed with the holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the possession purchased unto the praise of his glory.

m Eph. 1. 13, 14

Grieve not the holy Spirit of God, by whom ye are sealed unto the day of redemption.

n Eph. 4. 30.

But to the wicked and reprobate the consideration hereof is very sorrowfull, unfawry, and most uncomfortable, as that which they think (though very untruly and sinfully) causeth them either to despair of his mercy, being without faith, or not to fear his justice, being extremely wicked: where as neither from the Word of God, nor any confession of the Church, can any man gather that he is a vessel of wrath, prepared to damnation; but contrariwise by many, and great arguments may perswade himselfe, that God would not his destruction, as in the next proposition immediately ensuing plainly may appear.

Errors and adversaries unto this truth.

Therefore they are to be taken as much out of the way, which say that this doctrine leadeth either unto desperation, which is without all comfort, or unto loosenesse of life, and to unto Atheism; and therefore not to be published neither by mouth nor book; and so thought both the Pelagians, and the Predestinates (a sort of heretikes so called) in old time, and the Family of Love in our daies, who term the doctrine of Predestination a licentious doctrine, and say it letteth all the prisoners almost in England.

† Prosper in Epist. ad Aug. de reliquis Pelag. heretis. 1. Masd. eccles. hist. Cent. 5. c. 5. p. 630. m Display in an epist. of the Families, l. 7. b.

The number of the elect is but small; and seeing we are uncertain, whether we be of this company, or no, we will proceed in our course as we have begun.

God is an acceptor of persons; and so unjust in choosing some, and refusing others.

God hath predestinate all those persons to eternall death, which are not in the state of true repentance: which was one of *Glovers* errors a.

a Bredwels, detect. p. 60.

It is the part therefore of all and every man,

Not to refuse the mercies of God both generally, & graciously offered unto all men by his Word, and Sacraments.

Not to despair in respect either of the greatness, or multitude of his sins.

Not yet to provoke the Lord to execute his vengeance upon them, through profaneness of life, or security.

10. Proposition.

In our actions the Word of God, which is his revealed will, must be our direction.

The prooffe from Gods Word.

IN our doings, but chiefly in the matter of predestination, we are to follow not our own judgement, & what seemeth good in our own opinions: but the will of God, and that will too not which is concealed from us, viz. of God his omnipotency, whereby he governeth at his pleasure the things by himself created, whereof mention is made both in the Psalms a, in the Prophet *Isaiah* b, and other places of his Word c, but of his favor, and good pleasure towards man, revealed in his holy Scriptures, by Jesus Christ, whom we are to hear d.

a Psal. 115. 3.

b Isa. 46. 10.

c Rom. 9. 15.

d Mar. 3. 27.

a Theodor. 1.

3. de hare. fab.

b Beza. ep. 81.

c Sleidan. com.

lib. 6.

d 1. cor. 14. 34.

c 13. sect. 6.

Subscribed hereunto have, and do Gods Church every where.

This truth is gain-said by the Phrygians, Montanists, and Messalians, also by the Enthusiasts, Anabaptists, and Fanatically of Love, which leave the written Word of God, and rely upon their own dreams, visions, and lying revelations.

Hence

^eIn a letter of
theirs unto
the B. of Roch.
in Wilk. cons
fut.

Hence proceedeth the contempt of Gods written Word
and of the Preachers, and all religious exercises thereof. For
saith the Family of Love, No difference is there between
a ceremoniall, either Letter-Doctor Christian, and an uncir-
cuncised Heathen.

18. Article.

Of obtaining eternall salvation only by the name of
Christ.

*They also are to be had accursed, that presume to say
that every man shall be saved by the Law, or faith which
he professeth, so that he be diligent to frame his life ac-
cording to that Law, and the light of nature. For holy
Scripture doth set out unto us only in the name of Iesus
Christ, whereby men must be saved.*

The Propositions.

1. The profession of every religion cannot save a man,
live he never so virtuously.

2. No man ever was, or shall be saved, but only by the
Name or faith of Iesus Christ.

1. Proposition.

*The profession of every religion cannot save a man, live he
never so virtuously.*

The prooffe from Gods Word.

THIS we cannot but acknowledge to be a truth, if we
beleeve the Scriptures, for they testify that
Jewes and Gentiles are under sin, culpable before God,
^{a Rom. 3. 6, 19,} and deprived of the glory of God.

^{23.}
^{b Joh. 3. 3.} All men that would be saved, must be born again of the
holy Ghost.

No

Prop. I. of the Church of England Art. 18. 81

No man is justified by the words of the Law, either ceremoniall *d*, or morall *e*.

God hateth the doctrine of the Nicolaitans *f*, and of Balaam *g*.

The Reprobate, whose names are not written in the book of the Lamb, they do worship the Beast *h*.

Punishments eternal, and intolerable, are threatned, both to the Beast, and the false Prophet *i*, and likewise to all such as will not go out of Babylon *k*, and to all Idolaters *l*.

The confessions of Gods people are to this end and purpose *m*.

The errors and adversaries unto this truth.

Then to be held accused are they which affirm, that

The observation of the judicall ceremonies is necessary unto salvation, as did the false Apostles *n*, the Ebionites *o*, and the Cerinthians *p*.

Such throughout the world as lead an upright life, and be morally righteous, whatsoever their religion is, shall be saved, as many of the Philosophers were in the opinion of the Valentinian and Basilidian heretikes *q*, of Calcaus Martius *r*, Erasmus Roterodam *s*.

That men externally may profess any religion, and notwithstanding be saved, if their affections and heart be with the Family of love *t*.

That all those that live uprightly and do good deeds, shall be of equall happinesse in the Kingdome of heaven, as be they Turks, Christians, Jews or Moors. A Turkish error *u*.

That men may embrace and follow the sect and religion which they have most mind unto, and so doing, please God, and be saved, the Lampartians doctrine *v*.

That no sect ever erred, or were out of the way to heaven; a fancy of the Rhetorians *w*.

2. Proposition.

No man ever was, is, or shall bee saved, but only by the name or Faith of Jesus Christ.

The proof from Gods Word.

THis we cannot but acknowledge to be true, if also we beleeve the Scriptures, which say, that

Among men there is given none other name under heaven whereby we must be saved

Through (Jesus Christ) his name, all that beleeve in him, shall receive remission of sinne.

In thee (viz. Christ Jesus) shall all the Gentiles be blessed. And this is the Faith and confession of the reformed Churches.

a Acts 4. 12.

b Acts 10. 43.

c Gal. 3. 8.

d Conf. Helv.

2 ar. 10, 11. &

2 cap. 11. 13.

Basil. ar. 4. Bohem. c. 4. 10.

Gal. ar. 13. 16. 17. Belg. ar. 17. 10. 21. 22.

August. an. ar. 3. Saxon

ar. 3. Wittemb. c. 8. Survies. ar. 9. sect. 2. they revealed.

The errors and adversaries unto this truth.

Many waies this truth very heretically is oppugned. For Some teach that we are saved not by Christ, (but as the Valentinians said (by the labour of their hands, and by their own good works a, (as Simon Magnus boasted) by his fait Helene b, (as Matthew Hamant held) by other means, and that all persons which worshipped Christ, are abominable Idolaters c, as *Neserius*, and *Silvanus* beleeved by *Mabomet d*, & therefore he revolted from Christianity to Turcism.

a Iren. lib. 1.

b Iren.

c Holinsb.

chro. fol. 299.

d Beza resp. ad

repetit. Io.

And Cal. p. 8.

e Epiphani.

f Euseb. l. 7. c.

31.

g Genebr.

chr. l. 3. p. 358.

709.

h Hist. David.

Georgii.

i Stow.

k Conspir. for

pretend refo.

l Philaster.

Others confels that we are saved by the name of Christ, but either not only by the right and true Christ, for they said, themselves, and every of themselves, were Christ, and in old time did *Saturninus*, *Manes*, *Desider*, *Burdegat*, and *Endo de Stella* g, and of late yeats as *Basil*, *David George* h, and in England, first one *John Moor* i, and afterward *William Hacket* k, the former was whipt for the same at Berthelem in the second of Queen *Elizabeth*, the other hanged and quartered in Cheap side, Anno 1591.

Or by the true Christ, but either distinguish between Jesus and Christ, saying, Jesus was one man, and Christ another, as the Marcionites l.

Or say there be two Christs, one revealed already in the daies of *Tiberius* the Emperor, who came for the salvation of the Gentiles, another yet to come, for the redemption of the Jewes, so thought the same Marcionites m. *Nestorius* held also

m Tertul. l. 4.

conter. Mart.

also there were two Christs, whereof one was very God,
the other was very man, born of a woman &c.

Or publish, how none are saved by the true Christ, till
the 15. year of the foresaid *Tiberius*: an heresie of *Manes*,
and his company o.

o Vincent. Lir.
adv. hereses.

o Epiphan.

Others besides (as the Family of Love) understand all
things written of Christ, allegorically, and not according to
the letter of Gods Word. For they teach that whatsoever is
written of Christ, must in us, and with us be fulfilled p.

p H. N. proph.
of the Spi. c. 7.
sect. 3.

Others have thought, yea, have spoken blasphemously of
the constant and holy Martyrs, who for the Name of Christ,
gave their lives in England in the reign of Queen *Mary*,
some saying: They were stark fools, as did *Christopher Vitel*,
a chief Elder in the Family of Love q, others (as *Wesphal*,
Ino, and *Morbachius*) that they were the Devils martyrs r.

q Anf. to the
Fam. let. l. 3. a.
r Scurmius, an.
tipap. 4. par. 3.
p. 189.

19. Article.

Of the Church.

The visible Church of Christ, is a congregation
of faithful men: in the which the pure Word of God
is preached, and the Sacraments be duly ministred, ac-
cording to Christs Ordinance, in all these things that of
necessity are requisite to the same.

As the Church of Jerusalem, Alexandria, and An-
tioch hath erred: so also the Church of Rome hath er-
red, not only in their living, and manners of ceremonies,
but also in matters of Faith.

The Propositions.

1. There is a Church of Christ, not only invisible, but al-
so visible.

2. There is but one Church.

3. The visible Church is a Catholike Church.

4. The Word of God was, and for time is before the
Church.

5. The marks, and tokens of the visible Church, are the due and true administration of the Word and Sacraments:

6. The visible Church may, and from time to time hath erred both in doctrine and conversation,

7. The Church of Rome most shamefully hath erred in life, ceremonies, and matters of faith.

1. Proposition.

There is a Church of Christ both invisible and visible.

The prooffe from Gods Word.

A True saying it is, The Lord only knoweth who are his. For to man the Church of Christ is partly invisible, and visible partly. The visible are all the Elect, who be, or shall be either in heaven triumphing; or on earth fighting against the flesh, the world, and the devil. These, as members of the Church, are said to be invisible; not because the men be not seen, but that their faith, and conscience to Godward is not perfectly known unto us.

The members of the visible Church are some of them for God, and some against God: all of them notwithstanding deemed parts of the Church, and accounted faithfull, so long as they make no manifest, and open rebellion against the Gospel of Christ.

^a Gal 4. 9. ^b Eph. 6. 10, &c. ^c 1 Tim. 3. 12. ^d 1 Pet. 5. 9, 10. ^e Rev. 12. 7, 11. ^f 17. & 17. 14. ^g Mat. 13. ^h Mat. 23. ⁱ Mat. 25. ^j Have not I chosen you twelve, and one of you is a devil? John 10. ^k For he knew who should betray him; therefore said, Ye are not clean; John 13. 11. In a great house are not only vessels of gold, and of silver, but also of wood and of earth, and some for honour, and some unto dishonour, 1 Tim. 2. 20, ^l Confess. 1. Helv. 1. ar. 14. & 2. c. 17. Bohem. c. 8. Gal. ar. 27. Belg. ar. 27. August. ar. 71. Saxon. ar. 11. Wit. ar. 33. Suevica ar. 15.

The Churches bear witness hereunto.

one of you is a devil? John 10. ^b For he knew who should betray him; therefore said, Ye are not clean; John 13. 11. In a great house are not only vessels of gold, and of silver, but also of wood and of earth, and some for honour, and some unto dishonour, 1 Tim. 2. 20, ⁱ Confess. 1. Helv. 1. ar. 14. & 2. c. 17. Bohem. c. 8. Gal. ar. 27. Belg. ar. 27. August. ar. 71. Saxon. ar. 11. Wit. ar. 33. Suevica ar. 15.

The Errors and adversaries unto this truth.

This truth hath many adversaries, whereof

Some renounce our Christ, the Savior of mankind, and so think his people are not the Church; as the Jewes, Turks, and Heretikes have done *a*.

Some acknowledge no triumphing state of the godly in heaven, but dream of an ever-glorious condition in this world, as the Family of Love *b*.

Some think the Church Catholike to be visible, as the Papists *c*.

Some imagine the Church Militant is not visible at all, as the Libertins.

Some give out, that the visible Church is devoid of sin, and sinners, as did the Donatists *d*, and do Anabaptists *e*, Family of Love *f*, Brownists *g*, and Barrowists *h*.

11, 24. d August. contra Peril. cap. 19. *e* Calv. contra Libert. / *f* H. N. 1 exhort. c. 13. *g* 10. & 1. epist. pref. *g* A confused gathering together (of good and bad in public assemblies) is no Church. The Brownists answer to Master Cartwright. p. 39. *h* The assemblies of good and bad together, are no Churches, but heaps of prophane people, saith Barrow in his discovery, p. 33.

2. Proposition.

There is but one Church.

The proof from Gods Word.

Vhen we do say that the Church is visible, invisible; and that there is a Western, East, Greek, Latine, English Church; we mean not that there be divers Churches of Christ; but that one and the same Church is diversly taken and understood, and also hath many particular Churches, as the Sea many Rivers and arms branching from it. For the visible Church; not many congregations, but one company of the faithfull.

We being many are one Body in Christ, and every one, one anothers members *a*.

We that are many, are one Body *b*.

For as the body is one, and hath many members, & all the members of the body, which is one, though they be many, yet

a See art. 2.

prop. 1. ar. 18.

prop. 2.

b Leon. Ramseis and I.

Allens conf.

Allo H. N. document sent. c.

6. sect. 1. c. 3.

sect. 5. Sp. land

c. 44. sect. 12.

Proverbs c. 5.

sect. 15. Prophs

c. 16. sect. 8.

c Vaux. catec.

c. 1. Test.

Rhem. an. A. c.

d August. contra Peril. cap. 19.

e Calv. contra Libert. / H. N. 1 exhort. c. 13. sect.

10. & 1. epist. pref.

g A confused gathering together (of good and bad in public assemblies) is no Church.

The Brownists answer to Master Cartwright. p. 39.

h The assemblies of good and bad together, are no Churches, but heaps of prophane people, saith Barrow in his discovery, p. 33.

a Rom. 12. 5.

b 1 Cor. 10. 17.

are but one body: even so is Christ. For by one spirit are we all baptized into one body, &c. Now ye are the body of Christ, and members for your part.

For as we have many members in one body, and all members have not the same office: so we being many, are one body in Christ, and every one one anothers members.

There is neither Jew, nor Grecian: there is neither bond nor free: there is neither male nor female: for ye are all one in Christ Jesus.

All Gods people agree with us in this point.

The errors and adversaries unto this truth.

The advertaries unto the 28. Article, be also for a great part, adversaries unto this truth.

Furthermore, although it be acknowledged by many, and they too baptized for Christians, that there is but one Church: yet the same persons do erre, which condemn so many, (as no members of Christs Church) which join not with them in their singular, and private opinions, arrogating the stile and title unto themselves only, and denying all other men to be either the Church, or members of the body of Christ. Such are,

The Russians, who boast how themselves with the Grecians, are the only Church of God, & themselves only are the men who shall be saved, all Christians beside themselves, are no better then Turks.

The Papists also which say, that

The present Church of Rome is Gods Church, & Gods Catholike Church, the mysticall body of Christ: Papists, Catholikes, and true Christians all are one.

Mancey, and the Anabaptists termed themselves (clean opposite to the Church of Christ) the elect of God: and said that all other men were wicked, and worthy to be slain.

The Family of Love, who publish how themselves only are the Church, and all other men are heathen, & Beasts, & themselves only are the Catholike Church of God, the Saints of God, and his acceptable people, & that such as are no Familists, they have no living God, & shall perish.

The Puritans finally, say they,

c. 1 Cor. 12. 13.

13. 17.

d Rom 12. 4. 5.

e Gal. 3. 28.

f Confe. Helv.

2. c. 17. Bohe.

cap. 8. Gal. ar.

28. Bel. ar. 27.

Wittepb. ar.

32. Suev. ar. 15

a Alex. Gagu.

de relig. Mosc.

p. 231.

b Sacramus de

relig. Ruchen.

cap. 1. p. 88.

c Russie Com.

c. 25. p. 1. 103.

d Test. Rhem.

an mar. p. 321.

e Ant. to the

revel. of Insk.

c. 8. n. 15. 21.

f Quodlibets.

p. 24.

g Test. Rhem.

an mar. p. 322.

b Sleidan. hist.

lib. 5.

i Allens con.

& Display H. 6

l Vitels letter

display. D. 5.

m H. N. infiru.

ar. 8. sect. 35.

ar. 1. sect. 35.

ar. 7. sect. 36.

n Fidel. declar.

c. 4. sect. 11.

o H. N. evang.

c. sect. 7.

If God have any Church or people in the land, no doubt, the title (Puritan) is given them. *p Dial. concer. the strife, p. 10.* Notable words: either God hath no Church in England, or Puritans are the Church.

The Mar-prelate is not afraid to utter this speech.

They against whom I deal (namely the ecclesiastical officers, as Bishops and their favourers, and partakers) have to provoked the anger of the Lord, and Prayers of his Church, as stand long they cannot *q Protest. p. 16.* others of the said Bishops, and the like, write thus, They bid battel to Christ, and his Church, and it must bid defiance to them till they yield *r 2. Ad mon.*

3.^d Proposition.

The visible Church is a Catholike Church.

The proof from Gods Word.

THe visible Church, properly understood, is but a part of *a Preach the Gospel to every creature,* the Catholike; yet forasmuch as it is a Congregation of *Matth 28. 19.* the faithful, who are for calling, Governors, and Subjects, *Teach all nations,* noble and base: rich and poor: teachers and learners: for *Mat. 28.* sex, men and women: for age, old and young: for nation, *ye shall be my witnesses* Jewes and Gentiles: Grecians and Barbarians: for time and *(yet some)* continuance, in all ages, even from our first parents, it may *wisdomen after* rightly be called a Catholike Church. *the flesh, nor*

This is grounded upon Gods Word, where we find, that excluded is no calling *a*, no sex *b*, none age *c*, no nation *d*, and *many (yet some)* that the Church, as it hath been from the worlds beginning *or many (yet some)* noble *a*, so shall it continue to the end *f*. *ar called,*

And this is the confession of the Churches *g*.

shall call on the Name of the Lord, shall be saved, *1 Cor. 2. 26.* Acts 2. 21. The Gospel is the power *b* Whofoever of God to salvation to every one that believeth, *Rom. 1. 16.* There is neither Jew nor *c* He that shall beleeve, and is baptized, shall be saved, *Gal. 3. 28.* Christian there is neither bond nor free, there is neither male nor female: for you are all *Mar. 16. 16.* one in Christ Jesus. *By him every one that beleeveth, is justified, Acts 13. 39.* He is the head of the Law to every one that beleeveth, *Rom. 10. 4.* *d* They shall come from the East, and from the West, and from the North, and from the South, and shall sit at the Kingdome of God, *Luke 13. 29.* *e* This promise is made unto you, and to your children, and to all that are a far off, &c. *Acts 2. 39.* *f* In every nation he that feareth God, and worketh righteousness, is accepted with him, *Acts 10. 35.* *g* Confess, Holy, *Rev. 13. 8.* *Mat. 28. 10.* *g* Confess, Holy, *a. c. 17.* Bohem. *c. 8.* Belg. *ar. 27.* Wittemb. *ar. 35.*

The Errors and adversaries unto this truth.

Unfound be they in religion therefore which have and do as it weretie the Church to a certain *a* Country, as the Donatists did to Africa, a people; as the Jewes to themselves *b*; persons, place, calling or time, as do the Papists.

To certain perions, when they lay,

The Church is founded upon *Peter* and his successors *c*.

All that will be saved, must of necessity be subject to the Bishop of Rome *d*.

The true Church is united to the obedience of the Pope of Rome.

To a certain place, when they say,

The Church of Rome is the Catholike Church *f*.

The Church of Rome is the mother of faith *g*.

To a certain calling, by their *Petrus* & *Soto*, to Bishops, and Prelates *h*.

To a certain time, as when the said Papists affirm, how

The time was, when holinesse was only in the Virgin *Mary*; when faith rested only in the Virgin *Mary*; when all the faith was lost, save only in our Lady *i*.

It is a bold assertion also, and very presumptuous of Apostata *Hell*, that in England all men were Papists without exception, from the first Christening thereof, until the age of King *Henry* the eighth *m*.

4. Proposition.

The Word of God was, and for time is before the Church.

The proof from Gods Word.

FOrasmuch as the visible Church of Christ is a Congregation of men (either in the eyes of God, or in the judgment of the godly) faithful, it followeth, that the word of God must be afore the Church for time; as likewise the authority. For time, because Gods Word is the Seed, the faithful, the Corn *a*, and the Children *b*, Gods Word is the Rock, or Foundation *c*, the Faithful, the House *d*.

For authority also the Word is before the Church, because the

a Aug. lib. 2. con. Pet. c. 15.
b Clemenard. ep. lib. 2. 190.
c Confess. Pet. trocienien. c. 29
d Bonifac. c. 8. Uuam extra de major. & obed.
e Bel. de eccl. milit. c. 2.
f Test. Rhem. an. 1 Tim. 3. 15.
g Jus canonic. distinct. 22.
h Pet. & Soto. assor. p. 133.
i Collier. enc. chir. con.
k Disput. Concil. Basil. Acts and Monu. in K. H. 6. f. 96.
l Festival. ser. 4. post festum Palmarum.
m Hill quart. 1. cal. p. 5.

a Luk. 8. 11, 12.
b 1 Pet. 1. 23.
c Mat. 16. 18.
d Eph. 1. 20.
e Eph. 2. 21.

the voice of the Church is the voice of man, who hath erred, and may erre from the truth: but the voice of the Word, is Gods voice *e*, who cannot deceive, nor be deceived.

Of this judgement be the Churches reformed *f*.

The adversaries unto this truth.

This maketh to the strengthening of us against those Popish assertions of *Vignerius*, and such like, viz. that the Church was before the Word, for time, and is above the Word for authority *a*.

3. Proposition.

The marks and tokens of the visible Church, are the doctrine, and true administration of the Word and Sacraments.

The proof from Gods Word.

THerre is the visible Church of Christ, where the Word of God sincerely is preached; and the Sacraments instituted by our Savior are duly administered.

Hence it is that our Lord and Savior calleth them his mother, and his brethren, which hear the Word of God, and do it *a*, and saith, He that is of God, heareth Gods Word *b*, also, My sheep hear my voice *c*; and, How shall they hear without a Preacher, saith *S. Paul* *d*?

Likewise the Apostle *S. John*.

He that knoweth God heareth us: he that is not of God, heareth us not *e*: Again, they are of the world, therefore speak they of the world, and the world heareth them *f*.

And touching the Sacraments, first of Baptisme.

Go therefore, and teach all nations, baptizing them in the Name of the Father, and the Son, and the holy Ghost: teaching them to observe all things, whatsoever I have commanded you *g*.

We have been baptized into Jesus Christ *h*, ye are washed, ye are sanctified *i*.

By one Spirit are we all baptized into one body *k*.

Next, of the Lords Supper.

The Lord Jesus in the night that he was betrayed, took bread, and When he had given thanks, he brake it, and said,

M

Take

e 2 Tim. 3. 16.
f Pet. 1. 21.
f Conf. Helv.
g 1 ar. 14. & 2.
c 13. 17. Bohe.
c 1. 8. Gal. ar. 7
Belg, ar. 3. 7.
Saxon, ar. 1. 11
Suev, ar. 1.
a Vigner, In ad
Chr. Theo. 10.
scd 3. v. 10.
fol. 83. a.

a Luke 8. 21.
John 8. 47.
c John 10. 27.
d Rom. 10. 14.

e 1 John 4. 9.
f Ibid. v. 5.

g Mar. 28. 17,
20.
h Rom. 6. 3.
i 1 Cor. 6. 13.
k 1 Cor. 11. 13.

Take eat, this is my body, which is broken for you; this do in remembrance of me.

After the same manner also he took the cup, when he had supped, saying, This is the New Testament in my blood, this do as oft as ye drink it, in remembrance of me.

11 Cor. 11. 13.

24. 25.

Luke 22. 19.

m Conf. Helv.

1 ar. 14 and 2.

cap. 17. Bohe

c. 8. Gal. ar. 27.

28. Sax. ar. 11

Wittemb.

ar. 12. Sued. ar.

13.

The Christians in all reformed Churches acknowledge these things.

Some (and they also many of them very godly men) add Ecclesiasticall discipline for a note of the visible Church. But because the said Discipline in part is included in the marks here mentioned: both we, and, in effect, all other well ordered Churches, over-passe it in this place, as no token simply of the visible Church.

Neither tie we the Church so strictly to the signs articulate, that we think all those to be without the Church, and no Christians, which neither do hear the Word ordinarily and publickly read and preached, nor participate in the Sacraments, if to be they would; and yet can neither hear the one, nor receive the other, as it falleth out sometimes, especially in the times of blindness and persecution.

The Errors and adversaries unto this truth.

We renounce therefore as altogether unsound, and Antichristian, the opinions

a Petrus a So-

to assert. de

Eccl.

b In his For-

resse.

c In his Mo-

tives.

d De signis vis-

ib. ec.

e In his Quar-

tron.

f In his Mo-

tives.

g R. H. in Psal.

1. 22. Bar. dif-

co. p. 86. Anf.

to M Cartw.

letter, p. 13.

h Alifon. con-

fu. of Green &

Bar. p. 133. 116

1. Of the Papists, who both deny the pure preaching of Gods Word, and the administration of the Sacraments among Protestants, to be the marks of Christ his visible Church, and affirm the tokens hereof to be Antiquity, Unity, Universality, Succession, &c. as doth Stapleton, Bristow, Bozius, Hill, and Alabaster.

2. Of the Brownists, who make discipline (and that too of their own devising) such an essential argument of the visible Church, as they think, where that is not, the Magistrate there be tyrants, the Ministers false prophets, no Church of God is, Antichristianity doth reign.

3. Of the same Brownists and Barrowists, who neither allow frequenting of Sermons, and ministering of the Sacraments, nor have any Sacraments administered among themselves.

4. Of

4. Of the Family of Love, which have in utter contempt and derision, both the Preachers, and the Sacraments, scornfully tearing the Preachers. Scripture-learned men, Ceremoniall, and Letter-Doctors *k*, and the water at Baptism, Elementish water *l*.

Neither do we approve them, who for the visible, and externall, put down invisible, and spiritnall tokens of the visible Church, as Faith in Christ Jesus, and Love towards the Saints, which thing I. K. doth *m*.

l H.N. Evang. c. 33. sect 11.
k Fam. letter to the B. of Roch.
l H.N. Evang. c. 19. sect. 56.
m In his confession of Pop. L. 4. b.

6. Proposition.

The visible Church may, and from time to time hath erred both in doctrine and conversation.

The prooffe from Gods Word.

HAd not this been most true, it had never been avouched both by Savior Christ, and Saint *Paul*.

Our Savior saith unto his Disciples, concerning doctrine, Take heed, &c. *a*, Beleeve it not *b*.

Beware of the leaven of the Pharisees, & of the leaven of *Herod*; even of the doctrine of the *c* Pharisees, & Sadduces *d*.

Many shall be deceived *e*, yea the very elect, if it were possible *f*.

Shall he find faith on earth *g*?

And concerning conversation and manners, he prophesied that iniquity shall be increased, and the love of many shall be cold *h*.

Saint *Paul* writeth touching doctrine, that

We know in part *i*.

Antichrist sitteth in the Temple of God *k*, &c. whose coming is by the working of Satan, with all power, and signs, and lying wonders, and in all deceivablenesse, among them that perish, because they received not the love of the truth, that they might be saved: and therefore God shall send them strong delusion, that they should beleeve lies *l*.

Beware of dogs, beware of evil workers, beware of concision *m*.

And touching conversation:

Restore, &c. lest thou also be tempted *n*.

M 2 I *n* Gal. 6.1.

a Mar. 24. 4.
b Ibid. v. 23, 26.
c Mark. 8. 13.
d Mar. 16. 12.
e Mar. 24. 11.
f Ibid. v. 24.
g Luke 18. 8.

h Mar. 24. 12.

i 1 Cor. 13. 12.
k 2 Thess. 2. 4.

l Ibid. v. 9, 10.
m Phil. 3. 2.

I do not the good thing, which I would, but the evil which I would not, that do I: if I do that I would not, it is

^o Rom. 7 19, 20. no more I that do it, but the sin that dwelleth in me *e*.

^p Ibid. v. 23. There is a fight even in the best men, & members of Christ *p*.

Besides, that Churches visible and glorious have erred, it appeareth evidently by the superstition, heresies, yea, & Atheisme now reigning at Jerusalem, Alexandria, & Antioch.

This with us the Churches in their confessions doe ac-

^q Confe. Helv. knowledge *q*.

² Saxon. ar. 11

Wittemb. ar.

³ 2. Suev. ar. 15.

^a Test. Rhem.

an. 2 Thes. 2. 4.

^b Ibid. an.

¹ Tim. 3. 13.

^c lb. an. Eph. 5.

²⁴.

^d lb. an. marg.

p. 264. Gab.

Biel. 1. 4. hist. 6.

quæst. 2.

^e Ibid. an.

¹ Tim. 3. 3. ca.

tech. Trid. in

exposit. Symb.

Apost. Coffer,

enchorid. com.

troverf. c. 3. de

summo. Pont.

p. 36.

^f See of this

art. prop. 1.

^a W. Thomms

hist. of Italy,

The errors and adversaries unto this truth.

The Premises will not be granted for true, neither by the

Papists, which maintain that in faith & doctrine, the Church,

meaning thereby the visible Church *a*, whole Rector is the

Pope of Rome *b*, never erred *c*, never hath erred *d*, and ne-

ver can err *e*. Nor yet by those that say the Church cannot

err for manners, such were the Donatists, and are the Ana-

baptists, with the Family of Love *f*.

7. Proposition.

The Church of Rome most shamefully hath erred in life, ceremonies and matters of faith.

The proof.

Iustly is the Church of Rome condemned of us, and all Churches reformed, because she hath erred, and still very badly every way doth offend.

1. In life. For,

At Rome the harlot hath a better life,

Then she that is a Romans wife *a*.

O Roma, a Roma quantum mutata, vetustas es?

Nunc caput es scelerum, quæ caput orbis eras.

If ye spel *Roma* backward (saith *J. Bale*) ye shall find it to be *Amor*: Love in this prodigious kind. For it is a pre-

posterous *Amor*, Love out of kind *b*. Hence the pascuall

Poets: *Roma quid est? Quod te docuit praposterus ordo.*

Quid docuit? Jungas versa elementa, scies.

Roma, Amor est: Amor est: qualis? Praposterus. Unde hoc?

Roma mares, Noli dicere plura: seio.

Again.

b Acts of the

Eng. vocables,

2; book praef.

Again.

*Roma vale; vidi, satis est vidisse. Revertar,
Cum Leno, aut meretrix, Scurra, Cynedus ero.*

2. In ceremonies, which are in number infinite, *Gerson* writeth how divers men have run into desperation; others have killed themselves, finding that they were not able to keep and perform the ceremonies of the Romish Church *c. Confes. Aug.*

For use also they are vain and impious: as their leading up and down of an Ass on Palm Sunday, their battering of hell, their buriall of the Crofs, &c. yea, and damnable, because Romish ceremonies are held both necessarily to be observed, as wel as the lawes of God *d.* and also to merit heaven. For sins veniall (say the Rhemists) betaken away by sacred Ceremonies *e.*

d Eckius en-
chir. de hum.
const. axiom. 2.
e Test. Rhem.
an. marg. 268.

3. In doctrine. For proof hereof, see the Popish errors in every Article almost, if not Proposition of this book.

Again, look we unto the head of the Antichristian Synagogue, and we shall find that of them,

Some have been Conjurers, Sorcerers, and Inchanters; as were Pope *Martin 2.* *Sylvester* the second and third, *Benedict 8.* *John 19, 20, 21.* *Sergius 4.* *Gregory 6.* and *7.* and such were all the Popes (even 18. for number) from *Sylvester* the second, until *Gregory* the seventh *f.*

f Cyp. Valera
in his Treatise
of the Pope, &c
out of Caia.
Benom.
g Cath. Apol.
2. Part. p. 93.
Test. Rhem.
an Luc. 22. 31.
b Biblioth.
Simleri.

Some Heretikes, For *Siricius, Calixtus, Leo 9.* and *Paschalus* condemned the marriage of Priests; *Liberius* was an *Arrian*; *Marcellinus*, an Idolater; *Honorius* a Monothelite *g.*

John 22. held many errors, whereof *W. Occam* wrote a book, one whereof was, that the souls of the wicked should not be punished, till the day of Judgement.

Pope *John* the 23. denied the souls immortality *k.*

And some worldly, prophane, and devilish Atheists. For *Sixtus 4.* builded a Male stewes *l.*

Paul 3. received a monthly pension for 45000. whores at Rome *m.*

Leo the 10. made a Fable of the Gospel of Christ *n.*

Hence it proceeded, that

Rome hath been called Babylon, both by *S. Augustin 0.* & *Hierom 1.* and by Pope *Pius 5.* was said *Magis Gentiliora, Sp. S.*

i Gerson ser. 1.
Pasch.
k B. Jewel deti
fol. 64.
l A. B. & Mon.
m D. Spark
against Id. Al-
bine, p. 399.
n Smeron con-
tra Hamilt. p.
104.
o De civit. Dei,
lib. 18.
p Praef. lib. de
Sp. S.

q Chr. Franck.
præf. ad Parra-
dox.

quàm Christianizare: rather to Gentilize, or to be a City of Heathens, rather then of Christians g.

y De confid. ad
Eugen.

St Bernard said how the Romans in his time were hateful unto heaven and earth, yea, and hateful unto both, wicked against God: rash against holy things, and seditious among themselves r.

a Chron. lib. 4.
p. 817.
b Arnolph. in
Conc. Rhem.
inter opera
Bernardi.

Genebrard (himselfe an Antichristian Romanist) writeth that 50 Popes successively, and within the space of 150 years, departed from the vertue of their Elders, and shewed themselves abjurors of Christianity, and Apostataes, rather then Catholike Bishops a.

The Pope was proclaimed Antichrist at Rhemes by the Council there, under Hugh Capet b.

Errors and adversaries unto this truth.

What the Papists are then, it appeareth, whole doctrine (as hath been shewn) is, that the Church of Rome, neither hath nor can err.

c Stella in Lu-
ca 9. fol. 430.

Erraverunt alia Ecclesia (saith Di. Stella) other Churches, as Antioch, Alexandria, Constantinople, &c. have erred, *sed nunquam Ecclesia Romana*, but the Church of Rome never yet erred c.

d Enchirid.
controvers. c.
3. de summo
Pontif. p. 136.
e Test. Rhem.
an. Mat. 23. 2.
f Ibid. an. mar.
p. 164.

Id constanter negamus (saith Costerus the Jesuit) we constantly deny, that Christ his Vicars, and Peters successors, the Bishops of Rome, have either taught heresies, or can propound errors d.

God preserveth the truth of Christian Religion in the Apostolike See of Rome e, and it is not possible that the Church (meaning the Church of Rome) can erre, or hath erred at any time, in any point, say the Rhemists f.

20. Article.

Of the authority of the Church.

The Church hath power to decree Rites or Ceremonies, and authority in controversies of faith. And yet it is not lawful for the Church to ordain any thing that is contrary

contrary to Gods Word, & neither may it so expound one place of Scripture, that it be repugnant to another. Wherefore although the Church be a witness, and a keeper of holy Writ: yet as it ought not to decree any thing against the same, so besides the same, ought it not to enforce any thing to be believed for necessity of salvation.

The Propositions.

1. The Church hath power to decree rites or ceremonies.
2. The Church may not ordain what rites or ceremonies she will, *contrary to Gods word.*
3. The Church hath authority to judge and determine in controversies of faith.
4. The Church hath power to interpret, and expound the Word of God.
5. The Analogy of faith must be respected in the exposition of the Scripture.
6. The Church is the witness, and keeper of Gods written Word.
7. The Church may not enforce any thing to be believed, as necessary unto salvation, that is either contrary, or besides the Word of God.

1. Proposition.

The Church hath power to decree rites, or ceremonies.

The prooffe from Gods Word.

THe Churches authority to decree rites or ceremonies, is warranted in the Word of God, first by the example of the Apostles, who did ordain rites and ceremonies: among other things, that

In the Church men should not be covered.

Women should keep silence, and be covered.

A known tongue understood of the common auditory, should be used, with other things. Next, by the general & binding commandment of God himself, who at all times

1 Cor. 11. 14, 2
7, 14, &c.
1 Cor. 14. 24
1 Cor. 14. 24
1 Cor. 14. 24
1 Cor. 14. 24
will 3, 4.

f 1 Cor. 14. 26. will have every thing in the Church to be done unto edifying *f*, honesty, and by order *g*, as being not the author of confusion, but of peace *b*.

i Conte. Helv. All Protestant Churches confesse the same *i*.

1. ar. 13. & 2. c.

22, 23, 24. Basil. ar. 10 Bohem. c. 15. 17. Gal. ar. 32. Belg. ar. 32. Aug. ar. 4 57. 15. Saxon. ar. 20. Suevo. 8. 14 Wittemb. c. 17. 31.

The Errors and adversaries unto this truth.

a H. N. Sp.

land. c. 31. ff. 6.

b Ibid. cap. 40.

sec. 7.

c R. H. on Psal.

122.

e Such a one was that Scottish Minister, which said unto the head of K. James, how he would hold conformity with his Majesties ordinances for matters of doctrine, but for matters of ceremony, they were to be left in Christian liberty unto every man.

This D. Barlow reporteth in the sum of the Confer. p. 22.

f Ep. ad Pium.

Let. p. 455.

g H. N. Spe.

land. c. 5. l. 5.

b Ibid.

i H. N. exhor.

c. 15. sec. 2. 3.

k lb. cap. 16.

sec. 14.

l Ibid. sec. 3.

This power being given by the supreme authority unto the Church, they do greatly offend, which do condemn either generally all, or particularly some rites and ceremonies orderly and lawfully established: of the former sort are,

1. The Family of Love, who say of themselves, how they are a free people *a*, in bondage unto no creature, nor to any created thing *b*, they have no severall dissenting, or variable religions, or ceremonies *c*.

2. The Brownists, who teach that every Christian is to join himselfe unto that people, among whom the Lords worship is free, and not bound, or withholden with any jurisdiction of this world.

3. The Puritans, whereof some would have all matters of ceremonies to be left in Christian liberty unto every man.

Others would have both temples to be left without Service, Sermons, and Sacraments: and Princes to be scared with the fear of uproars and sedition; and all because they would be freed from the obedience unto ceremonies, not impious of themselves, imposed by the Church: the Father of these men was *Ithyrius*, of whom *Melancthon* writeth *f*.

Of the latter kind, be

1. The Family of Love again, who utterly dislike our Churches, or Temples, also our Liturgies, and forms of serving our God, and finally our designed times of meeting together for the worship of God.

Our Churches they blasphemously term common houses (and so we term Brothel-houses or the stewes *g*).

Our Lyturgies and manner of serving God, they call foolishness of taken on services *b*, false & seducing God services *i*, of no man to be ordained *k*, nor to be obeyed or used, when they are established *l*, with these join the Brownists, who

who do write, that to have Liturgies & forms of Common Praier, is to have another Gospel, & another Testament *m.*

Our Sabbaths they contemn, yea, they condemn, for they say, There ought to be no Sabbath day *n.* Our Sabbatarians go not so far, yet come they neer unto these Familists, when they divulge, that

The Church hath no authority, ordinarily, and perpetually to sanctifie any day, but the seventh day, which the Lord himselve hath sanctified *o.*

The Church cannot take away this liberty of working six daies in the week *p.* These assertions are against all holy daies lawfully established. *Barrow* yet goeth further then do these men, for he saith how the observing of times, as it is in our Church, is an error fundamentall *q.*

They also be alike culpable, who approving some rites and ceremonies, do yet tie the Church, or people of God, to the observation of the ceremonies, either Mosaical, as many have done, and do *r.* or of the Romish Church as do the Papists *s.* and the halfe Papists, the Family of Love *t.*

Finally, they are out of the way, which think that either one man, as the Pope: or any certain calling of men, as the Clergy, hath power to decree, and appoint rites or ceremonies, though of themselves good, unto the whole Church of God, dispersed over the universal world.

2. Proposition.

The Church may not ordain what rites, and ceremonies she wil.

The prooffe from Gods Word.

As it is a cleer truth that the Church may ordain ceremonies: so true it is also, that the Church hath no power to appoint what rites, or ceremonies she wil. For she must decree none which be,

Either for their own nature impious, like the ordinances, manners, and Idols of our forefathers: teachers of vanity and of lies *e.*

Or for use, superstitions: like the brazen Serpent, which King *Hazachiah* brake in pieces *d.*

N

m. Barrowes refut. p. 244.
n. Displ. H. 8. d.

o. D. B. doct. of the Sab. 1. book, p. 31.
p. T. C. 1. re- d. p. 120.

q. Bar. ref. p. 36.

r. Sec art. 7. prop. 3.
s. Conc. Trid. sess. 7. can. 13.
t. H. N. evang. c. 31. sect. 1.

a. Walk ye not in the ordinances of your fathers, neither observe their manners, nor desire your selves with their idols.
b. Ezek. 30. 18.
c. Jer. 10. 8.
d. Heb. 3. 10.
e. Or d. 2. King. 18. 4.

e Ye lade men
with burdens
grievous to be
born, Luke 11:

46.

Why tempt ye
God, to lay
a yoke on the
Disciples

necks, which
neither our fa-
thers nor we
were able to
bear? Acts 15.

10. Why as
though ye li-
ved in the
world, are ye
burdened with
traditions?

Col. 2. 20.

f Ye lay the
Commande-

ment of God apart, & observe the traditions of men, as the washing of pots and of cups,

and many other such like things ye do. Mar. 7. 8. Ye reject the Commandements of
God, that ye may observe your own traditions, &c. making the word of God of none
authority, by your traditions which you have ordained; Ib 9. 13 g Stand in the liberty
wherewith Christ hath made us free, and be not intangled again with the yokes of
bondage, Gal. 5. 1. b Every plant which my Father hath not planted, shall be rooted
up, Mat. 15. 13. i 1 Cor. 14. 14. k Confess. Helv. 2. cap. 1. Gal. ar. 33. Belg. ar. 33. August.
ar. 7. 15. Sax. ar. 20. Wittemb. ar. 35. Suevic. c. 14.

Or for their weight, over-heavy, and grievous to be
born: like the Jewish constitutions.

Or for their worthinesse, in the eyes of the ordainers, ei-
ther of equal price, or of more account then the very ordi-
nances of God, so as for the performance of them, the laws
of God must be left undone; such were many of the Phari-
saicall rites and traditions f.

Or against the liberty of Christians, and to the entang-
ling of them again with the yoke of servile bondage g.

Or last of all, any way contrary to the Commandments,
Word, and Will of God h.

But the rites, ceremonies, and constitutions of the
Church they must make altogether, and tend both to the
nourishing, and encrease of love, friendship, and quietnesse
among Christians, and also to the retaining of Gods people
in the holy service, worship, and fear of God, according to
the rule of the Apostle afore mentioned, Let all things be
done honestly, and by order i.

All Churches reformed consent herunto k.

And observe the traditions of men, as the washing of pots and of cups,
and many other such like things ye do. Mar. 7. 8. Ye reject the Commandements of
God, that ye may observe your own traditions, &c. making the word of God of none
authority, by your traditions which you have ordained; Ib 9. 13 g Stand in the liberty
wherewith Christ hath made us free, and be not intangled again with the yokes of
bondage, Gal. 5. 1. b Every plant which my Father hath not planted, shall be rooted
up, Mat. 15. 13. i 1 Cor. 14. 14. k Confess. Helv. 2. cap. 1. Gal. ar. 33. Belg. ar. 33. August.
ar. 7. 15. Sax. ar. 20. Wittemb. ar. 35. Suevic. c. 14.

The Errors and adversaries unto this truth.

The premises being as they are, most true, most false then
is it which the Papists do publish, viz. that

The Church hath power to change the Sacraments, or-
dained even by Christ himselfe l.

Whatsoever the Apostles and Rulers of the Church com-
mand, is to be kept and obeyed m.

The authority of the Church is greater then of the Sa-
cred Scripture n.

3. Proposition.

*The Church hath authority to judge, and to determine in
controversies of faith.*

The

l Cone. Trid.
sess. 5. cap. 2.

m Test. Rhem.
an. marg. p.

336.

n Confess. Pa-
reccemen. 15.

The prooffe from Gods Word:

Authority is given to the Church and to every member of sound judgement in the same, to judge in controversies of faith; and so in their places, to embrace the truth, and so avoid, and improve Antichristianity, and errors; and this is not the private opinion of our Church, but both the straight commandment of God himselfe particularly unto all Teachers *a*, and hearers *b*, of Gods Word, and generally unto the whole Church *c*, and also the judgement of our godly brethren in forraign Countries *d*.

b Cast away prophane and old wives fables, 1 Tim. 4. 7. O Timothy, keep that which is committed unto thee, 1 Tim. 6. 20. A Bishop must, &c. hold fast the faithful word according to doctrine, that he also may be able to exhort with wholesome doctrine, and improve them that say against it, &c. Tit. 1. 9, &c. Hear not the words of the prophets that prophesie unto you, and teach you vanities; they speak the vision of their own heart, and not of the mouth of the Lord, Jer. 23. 19. Beware of false prophets, Mat. 7. 15. Beware of dogs, beware of evil workers, Phil. 3. 2. The sheep know the shepherds voice, and they will not follow a stranger, but they flee from him; for they know not the voice of strangers, John 10. 4. 5. Be not carried about with divers and strange doctrines, Heb. 13. 9. Beware lest ye be also plucked away with the error of the wicked, and fall from your own stedfastnesse, 2 Pet. 3. 17. If there come any unto you, and bring not this doctrine, receive him not to house, neither bid him, God speed, 2 John 10. If any shall say unto you, Lo, here is Christ, or there, believe him not. For there shall arise false Christs, and false prophets, Mat. 24. 23, 24. I speak unto them which have understanding, judge ye what I say, 1 Cor. 10. 15. Try all things, and keep that which is good, 1 Thel. 5. 21. d Confel. Wittenb. ar. 32. Suer. ar. 15.

The errors and adversaries unto this truth,

Unsound therefore in judgement are the Papists. For first, they maintain

That the Pope of Rome hath the power to judge all men, and matter, but may be judged of no man *a*, to decree without controulement *b* against the Epistles of S. Paul *c*, to discipline even against the new Testament *c*; and to give the sense and meaning of the holy Scripture, to which sense or interpretation of his, all and every man without contradiction, must yield and obey *d*.

a Dist. 40. c. Si.
b Papa.
c Car. Ruinus.
d Panorm. Extra de divorciis
Hervetus de potestate
Pape.

Next they publish & hold, that the power to judge of religion & points of doctrine is, either in Bishops only, as some

e The mysteries of them do think *e*; or in their Clergy only, as others deem *f*. of religion are committed to and in the Church of Rome only, as all of them suppose *g*.

the trust of Bishops, plebi tantum sciendum est, quod ad mores formandos, & vitam pertinet, the common people are only to know that which pertaineth unto manners, and good behavior, saith Frier Laurence à Villavincence, de forman concion. lib. 1. cap. 10. Nec gratia, nec interior aliqua virtus requirenda est in membris, vel ministris Ecclesie, præter publican professionem fidei. It is sufficient for the members and Ministers of the Church, to make open profession of the faith, more is not required of them, neither grace, (to judge of doctrine) nor any other inward vertue, saith Petrus à Soto, assert. cath. de Ec. The common and faithfull people may in a generality refuse, and forsake all new doctrine, dissenting from that which they have learned and embraced: Non autem ut doctrinam in particulari, ex causis & fundamentis suis examinent, sic proprio iudicio discutiant quid verum, quid falsum sit: But they have none authority to examine any doctrine in particular from the very causes, and grounds, and thereby search out what is true, what false; quod proprium est Ecclesiarum magistris, this they must leave to the masters of the Churches, to whom properly it belongeth, saith Scapli. Antid. evan. Mat. 7. g Sacre scripturæ sensus natus & indubitus ab ecclesia catholica est perendus (saith the forementioned Petrus à Soto) The native, and true sense of the sacred Scripture, is to be fetcht from the Catholike Church (of Rome) Assert. Cath. de Ec. The whole Church throughout the world knoweth that the holy Church of Rome hath power to judge of all matters, neque cuiquam licebit de ejus iudicio judicare neither is it lawful for any man to give any sentence of her judgment. Gelas. q. Cunctis.

4. Proposition.

The Church hath power to interpret, and expound the Word of God.

The prooffe from Gods Word.

TO interpret the Word of God, is a peculiar blessing; given by God only to the Church, and company of the faithful, though not to all, and every of them. For

No man knoweth the Son, but the Father, neither knoweth any man the Father, but the Son, and he to whom the Son will reveal him *a*.

a Mat. 11. 27. It is given to you to know the secrets of heaven, (saith our Savior) unto his disciples, but to them it is not given *b*.

b Mark 13. 34. The manifestation of the Spirit is given to every man to profit withall. For, to one is given by the Spirit, the Word of wisdom, &c. and to another, prophesie *c*.

c 1 Cor. 14. 30. If any thing be revealed to another that sitteth by, let the first hold his peace, saith S. Paul to his Church at Corinth *d*.
d 1 John 2. 20. Ye have an ointment from him that is holy, and ye have known all things, &c. ye need not that any man teach you, saith the Apostle John *e*.
e 1 Cor. 12. 27. Here-

Hereunto subscribe the Churches in *Helvetia*, *Wittem- f* Confe. Helv.
bergg, *Boheme* b. 2 cap. 2.

The Errors and adversaries unto this truth.

Many & sundry are the adversaries to this truth, whereof
Some think, that to expound the Word of God, is so easie cap. 1.
a matter, as any Student, endued with a good naturall wit,
by diligence and industry of his own, may do the same.

Some teach, how to interpret the Scriptures, is too hard
a thing for any mortall man to attain unto: so did *Johannes*
de Waffalia a, and do many Anabaptists.

a *Aeneas Syl.*

Some, though they acknowledge that divers have the gift
to open the sense of Gods Word; yet that some, say they, are
not the known Preachers and writers in the reformed and
Christian assemblies, whom the Family of Love in scorn do
term the Scripture-learned. For saith the said Family, It is
meer lies & untruth, &c. whatsoever the Scripture-learned,
through their knowledge out of the Scriptures, institute,
preach, and teach b. They preach the letter, &c. but not the
Word of the living God c. but themselves only have that
gift, neither every one of the Family, but the illuminate El-
ders. For to them it is given to know the truth d, and they
are the Elders of the Godly-understanding, and of the man-
ly-wisdom, the e Primates or principals in the light f.

b H. N. evang.

c 33. sect. 11.

d 13. sect. 11.

e Idem, 1. ex.

hor. cap. 16.

f Idem in his

Prov. c. 21.

g 2. sect. 11.

h Sp. land. cap.

i 7. sect. 10.

f 1 Exhor. cap.

14. sect. 1.

g See the pro-

posit. next im-

mediate, afores-

going.

Some do suppose, that to interpret the holy Scripture, is
not so much a special gift of God upon some chosen per-
sons, as an ordinary power annexed to the state and calling
of Popes, Bishops, and Clergy-men g.

Others be so far from giving the people of God, not be-
ing of the Clergy, power to expound, as they will not suffer
them to read, nor so much as to have the Scriptures by them
in a vulgar tongue, except it be their own most corrupt, and
barbarous translation, which but of late years neither, and
that in part to, is granted by the Papists; but in place there-
of they thrust upon the Laity, their most idolatrous, and
blasphemous Festivals, Legends, Rosaries, Horaries, and
Plateries of our Lady, as falsely they called her.

The analogy of faith must be respected in the exposition of the Scripture.

The proof from Gods word.

a 1 Pet. 1. 20.
b Rom. 12. 6.
c Confo. Helv.
1. ar. 2. & 2. c. 2.
Gal. 1. ar. 7.
Sax. ar. 1. Wit.
c. 30. 31. 33.
Suev. ar. 1.

Forasmuch as no prophesie is of any private motion *a*, & whatsoever interpretation man giveth, if it agree not to the analogy of faith, which *S. Paul* gave in commandment to be observed *b*, is private interpretation; speciall heed is to be had, that one place of Scripture be so expounded, as it agree with another; and all to the proportion of Faith.

The Churches reformed approve this assertion by their subscriptions *c*.

The errors and adversaries unto this truth.

Of another judgement are many. For

Some do think, the Scripture may be expounded in what sense, and to what purpose men list, as the Pharisees *a*, the Severians *b*, and Papists, among whom there be which from this opinion do term the most holy Word and Scriptures of God most reproachfully, *A ship-mans hole; Leadens cole, a Nose of waxe.*

Some do mislike all interpretations, & written Commentaries upon the Scriptures, as unnecessary & vain, such were *Jerome Valdese, Coranus*, with others of late years *d*, and are the Libertins, Scwebkfeldians *e*, and Family of Love *f*.

Some depend wholly upon visions and revelations, as did the Enthusiasts *g*, *Nicholas Storch*.

Thomas Monastarius, the Anabaptists *h*, and our late English reformer, *Hacket i*.

Some dislike of the literall, and referre the Allegoricall sense of the Scriptures; and thereby devise what them list, most monstrously from the Word of God; as did the Originists, and do the Libertins *k*, and Family of Love; hence teaching one the other, that the spiritual understanding is the Word of God, and that to embrace the literall sense, is to commit Idolatry.

Some of every place of Scripture will have an exposition both Analogicall, Allegoricall, Historicall and Morall, as the curious Thomists and Monks.

Some

a D. Iren. 1. 4.
cap. 2. 5.
b Eusebi. list.
lib. 4. c. 29.
c Pighius controver. 3. de Ec. & Mierae.
1. 3. c. 31. Lindan. pr. 2. Oth. Colon.
d Beza. sp. 79.
e lib. 1. c. 1.
f H. B. 1. author. cap. 16. sect. 4.
g Theod. hare. feb. 1. 3.
h D. Major. in Dem. 8. Post. trinit. hamit. fol. 440.
i Arthing. se. du. p. 17.
k Calv. contra Anabap.
l Allens conf.

Some are addicted to an interpretation, which they call mysticall and propheticall, as *Brocardus Morelius*, &c others.

Some are of mind that the Gospel or Evangelicall Word, cannot be committed to letters and writing, saith *Linda*.

Some do think (as afore also hath been shewed) how that is the odd and only true sense of the Scriptures, which is made and given by the Church, and Pope of Rome.

Some do maintain, that as the Church in time doth alter: so the interpretation of the Scripture also therewithall doth vary, whereby that which in the Apostles time was a truth, in these daies shall be a falshood. In which error was

Cardinall *Cusanus* p. manæ esse annexam, nec ab ea separari patimur. Stapl. anti. Evan. in Joan 19. 21. p. 418. Sicut Christo Judæis sic nos Ecclesia (Romanæ) simpliciter credere debemus, saith Stapleton. Anti. in Luc. 10. 16. When the authority of the Church leaveth the holy Scripture, then are they of no more account, then *Æsops* Fables, *Wolfs*, *Herman*. Si Papam qui Christi vicarius est, acetus omnimodam potestatem habet in terris, consulerent non errarent hæretici (saith *Scilla* in *Lucas*) fol. 499. p *Calan*, ad *Bohemos*, epist. 2.

m Lib. 2. c. 2.
Hæretici
Scripturarum
cognitione &
intelligentiæ
extra Ecclesia
amponit: nos
autem (Papi-
stæ) volumus
Ecclesiæ Ro-

6. Proposition.

The Church is the witness, and keeper of Gods written Word.

The proof from Gods Word.

THough the Church hath authority to hear, and determine in controversies of faith: yet hath the Church power, neither to judge the Word of God, nor to judge otherwise then Gods Word doth judge. For it is said to the Church and people of God.

I beseech you brethren, mark them diligently, which cause divisions, and offences, contrary to the doctrine which you have learned, and avoid them.

Hear him, To him give all the Prophets witness.

Search the Scriptures: who soever transgresseth, and abideth not in the doctrine of Christ, hath not God.

Years, &c. built upon the foundation of the Apostles, and Prophets.

And of the holy Scriptures.

a Rom. 16. 7.
b Mat. 17. 5.
c Acts 10. 43.
d John 5. 39.
e 2 John 5. 9.
f Eph. 2. 19.

Thy

g John 27 17.
b Luke 16. 29.

Thy word is the truth g. They have *Moses* and the Prophets let them hear them b, saith our Savior Christ.

We have also a sure word of the Prophets, saith Saint i 2 Pet. 1. 19. *Peter i.*

And Saint *Paul*: The whole Scripture is profitable to k 2 Tim. 6. 16, teach &c. k.

17. If any man teach otherwise, and consent not to the whole some words of our Lord Jesus Christ, he is put up, m Confe. Helv. and knoweth nothing. &c. l.

l 1 Tim. 6. 3. 4. And so with us the other Churches conceive both of the Scriptures, and Church m, yet all of us do grant, that the Church as a faithfull witness may, yea, of necessity must testify to the world, what hath been the doctrine of Gods people from time to time, and as a trusty Recorder is to keep, and make known what the Word of God, which is hath received, is, which trulie hath been performed afore the Word was written by the Patriarks, and after the same was committed to writing, before Christ his incarnation, by the Jews, in Christ his life time n, in the Primitive Church o: From the Apostles time, by the Christians throughout the world.

n Luke 4 171
o Acts 13. 27.
Acts 15. 21.
2 Cor. 3. 15.
2 Cor. 8. 18.

Errors and adversaries unto this truth.

Be it far therefore from us to think, which the Papists do not stick to write, and say, namely, that

The Church is to judge the Scriptures, and not the Scriptures the Church a.

a Jo. Maria Verracas. Pighius in controversi. de Ec. b Card. Cusan. ep. 2. ad Bohe. c Lind. l. 1. c. 1. d Contra Bus cer.

The Scripture is not of the essence of the Church: Because without it a Church may be, though not very well. So said Card. Cusan b.

e De S. Scrip. f Eccl. Hierar. l. 1. c. 4. g Enchir. de S. Scrip. c. 1.

The Scripture, because (in their opinion) it is unperfect, cannot: obscure, may not: ambiguous, ought not to be the Judge. So *Lindan c, Latomus d, Petrus à Soto e, Pighius f, Gesser g, &c.*

He is an heretike that cleaveth unto the Scriptures. So said *Jacobus Hoesstratus.*

Again, the careful keeping of the holy Scriptures by Gods people from age to age, & time to time, declareth first, how the mother Church of Rome, is not the only keeper of the holy writ; and next, that cursedly they do offend, which either

ther as greatly esteem the Ethicks of *Aristotle*, as the Commandements of God, the Odes of *Pindar*, as the Psalms of *David*, the works and books of men, as the writings of God, which the Councel of Trent doth : or before, and above the Scripture prefer un-written Traditions. Hence *Primum a Soto*.

Tradition (saith he) is both more ancient and more effectually then the holy Scripture : and *Lindan*, The Scriptures would be of no validity, neither had continued till this day but for traditions *l*.

h Aug. Polit. de Eccl. l. 1. c. 4. Conf. Cath. de Eccl. l. 1. c. 4. 5.

7. Proposition.

The Church may not enforce any thing to be believed, as necessary unto salvation, that is either contrary or besides the Word of God.

The proof from Gods word.

YE shall put nothing unto the Word which I command you, neither shall ye take ought there-from.

a Deut. 4. 2.

Put nothing unto his words, lest he reprove thee, and thou be found a liar.

b Prov. 30. 6.

Though it be but a mans covenant, when it is confirmed, (yet) no man doth abrogate it, or addeth any thing thereto.

c Gal. 3. 15.

If any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall diminish of the words of the book of this prophetic, God shall take away his part out of the book of life, and out of the holy City, and from those things which are written in this book.

d Rev. 22. 18, 19.

And so witness with us the Churches reformed.

e Conf. Helv. l. 1. ar. 4. & 2. f. 2. Basil. ar. 10. Bohem. cap. 1. Gal. ar. 5. Belg. ar. 7 Saxon ar. 1. Wittemb. c. 30. 33. Suevica. ar. 1.

Whatsoever also is grounded upon Gods written Word, though not by our common, and vulgar terms to be read therein, we do reverentlie imbrace, which maketh us for doctrine to embrace the Consubstantialitie of our Savior with the Father, & the holy Ghost, which the Arians would not; a Trinitie of persons in the Godhead, which the Sabellians would never do: the justification by faith only, which the Papists will not; the Baptism of Infants, and young children, which the Anabaptists dare not: & for discipline, not to re-

use, of Church officers, the names; Archbishops, Patriarks, Primats, Metropolitans, Suffragens, Parsons, Vicars, &c. of Ecclesiasticall censures the terms; Suspension, Excommunication; of Ceremonies, none at all which tend either unto order, comelinesse, or edification.

But from the heart we abhor in matters both of doctrine and discipline, whatsoever either agreeth not with the Canon of the Scripture, or is not grounded thereupon.

Errors and adversaries unto this truth.

Hence detest we both all the old heretikes, and their fancies; with the new prophets of Basilides, the manifestation of Marcion; the mysteries of the Manichees, the Iobelza of the Scythians, the Symbonia of the Aethonikes, the Cabala of the Jewes; the Alcaron of the Turke; and also all new heretikes, and Schismatikes, with all their curied opinions, as first the Anabaptists, and namely, the Libertins, and Davidgeorgians, and Family of Love, and all the coedified Elders thereof, as *Henry, Nicholas, Eliad, Fidelitas, Christopher Vattel, Theophilus*, the Exile, and the rest.

Next the Papists, whereof

Some have commanded that all the Popes decrees should be taken, as confirmed by the mouth of God himselfe: so did Pope *Agatho* the first *a*.

a Gra. dist. 16.
Sic.

Some write (as *Bnigradus*) that if the Pope beleieve there is no life to come (as some Popes have done) we must beleieve it as an Article of our faith.

Some say, if the Pope carry innumerable souls with him unto hell, yet he may not be judged: so did Pope *Boniface* the eighth *b*.

b Decr. lib. 3.
tit. 2. Crantz.
lib. 8. c. 36.

Some, as *Bellarmin* conclude, that it is a point of faith to hold that the Bishop of Rome hath succeeded *Peter* in the universall regiment of the Church *c*.

c Bellarm. de
Pontif. Rom.
l. c. 12.

Others, as the Jesuits, perswade their Catholikes, that the King of Spain, & their Catholike faith are so linkt together, as it is become a point of necessity in the Catholike faith, to put all Europe into the hands of the said King, otherwise the Catholike religion wil be utterly extinguished, & perish *d*.

d Spar. diff. of
the Eng. Jes.
d. 7.

Others of them have publisht a new Gospel, call'd *Evangelium*

gelium æternum, & Spiritus Sanctus, which they say doth so far excell the Gospel of Christ, as the kernel surpasseth the shell, the Sun the Moon; and light darknesse. The author whereof was one *Cyillus* a Carmelite.

And lastly the Puritans, & all the speculations of *Brown*, *Barrow*, *Green*, *Penry*, *Marprelate*, T.C.E.G.R.H.A.C.I.B. with the new Sabbatarians, and their fancies.

21. Article.

Of the authority of generall Councils.

General Councils 1 may not be gathered together without the commandment and will of Princes. And 2 when they be gathered together (forasmuch as they be an assembly of men, whereof all be not governed with the Spirit, and Word of God) they may erre, and 3 sometimes have erred, even in things pertaining unto God: wherefore 4 things ordained by them, as necessary unto salvation, have neither strength, nor authority, unlesse it may be declared that they be taken out of holy Scriptures.

The Propositions.

1. Generall Councils may not be gathered together, but by the commandment and will of Princes.

2. General Councils may erre.

3. Generall Councils have erred, even in things pertaining unto God.

4. The things ordained by generall Councils, are so far to be embraced and beleaved, as they are consonant to Gods holy Word.

1. Proposition.

General Councils may not be gathered together, but by the commandment of Princes.

The proof from Gods Word.

Great is the power and authority of Kings & Princes, by the Word of God. For as the defence of Religio is committed unto them; so must they see that all men do their duties. That these things the better may be performed, they are, as just occasions offered, not as men, under the power of others, to summon, but as supreme governors, within their own territories, & dominions, to command all sorts of men to meet together, and that either to the implanting of the truth where it is not, or to the suppression of sin, error idolatry & superstition, where, or in whomsoever it doth arise, or is rooted. Such Councils were held, both in the time of the Moysaical government, by the commandment of the most godly Kings, *David a, Solomon b, Aſa c, Hezschiah d, & Josiah e*, & since the Gospel hath bin received into Kingdoms, & Common-weals, by Christian Princes, Kings and Emperors, who gathered Councils both Generall, as the Nicene was by *Constantin the Great f*. The Council of *Constantinople* by *Theodosius the elder g*; the Council of *Ephesus* by *Theodosius the younger h*; the Council of *Calcedon* by *Marcellian i*, and National & Provincial. so the Council at *Frankford, Rheims, Turon, Arelas, and Maguntia*, by the will and commandment of *Charls the great k*, at *Mans*, by *Guthranus l*, at *Paris* and *Orleanes*, by the direction, and appointment of *Childbert m*, were kept and holden.

And never yet had there bin a Council, either General, or national, or whatsoever (I only except the councils held by the Apostles and Apostolical men in a troublesome state, & time of the Church, there being then no Christian Princes & Emperors to countenance the truth) neither begun or ended to the glory of God, but it hath bin, I say, not called only, but confirmed also by some godly Emperor, King or Queen. This in effect is granted by all reformed Churches.

The errors and adversaries unto this truth.

This assertion hath been oppugned, and that diversly both by the Papists and Puritans. For the Papists, say they, Emperors and Kings be the Pope his summoners, but of themselves are no absolute and powerful commanders and callers of Councils.

There

- a 1 Cor. 3. 1. 2.
 b 1 King. 8. 1.
 c 2 Chr. 17. 9.
 d 2 Chr. 19. 4.
 e 1 Chr. 34. 29.
 f Russi. l. 10. 1.
 g Euseb. de vita
 Cor. R. l. 3. c. 9.
 h Theol. 1. 5. c. 6.
 i Euseb. l. 1. c. 23.
 k Leo. ep. 43. 53.
 l Avenin. C.
 r. 22. summ.
 Conc. Carion.
 lib. 3.
 m Turon. l. 8. c.
 10.
 n Magdeburg.
 eccl. hist. Con.
 6. cap. 9.
 o Conf. Helv.
 l. ar. 16. & 2. c.
 30. Bohe. 1. 16.
 B. l. g. ar. 36.
 Saxon. ar. 13.
 Wicemb. c. 35.
 Suevica. in pe-
 rorat.
 a Hard. confut.
 par. 5. cap. 6.
 sect. 31.

There ought no Council to be kept, without the determinate consent of the Bishop of Rome *b*.

b Harding.

No Council ever yet had firm and lawful authoritie, which was not confirmed by the Bishop of Rome *c*.

c Durazus con.
Whitak. lib. 2.
Cardil. in def.
Concil. Tri-
den. disp. 1.
d Test. Rhemj
an Mar. 16.

The Popes of Rome (and not Christian Princes) have the authoritie, and power of making lawes ecclesiastical, and of calling of Councils *d*.

And the Puritans do think, that private persons without the leave, or privitie of Princes, may summon assemblies about Church causes at their pleasures, and consult about the publike affairs of the Church. Of this mind was *Beza e*, and be the disciplinaries both of South, and North Britain *g*.

c Perplacet
tem mihi quod
de conventu
absque ulla
principum, aut
civitatum au-
thoritate, pri-
vatim instituen-
do, scribit;
Beza, epi. 682
p. 292.

Others (adversaries to both Puritans and Papists) are of mind, that were the Pope a good man (as he is nothing less) he might, and he being wicked, other good Bishops (though subject unto Kings and Emperors) may summon Councils in their discretion. An error of *Scolincoerum h*.

The Muscovites have a fancie, that since the seventh generall Council that was, neither Prince nor Pope, nor any other men else have power to call a generall Council *i*.

f Winckels their
Classical als

semblies, at Commencements, Fairs, &c. See Discipline grounds. *g* The approbation, or disallowance of a generall assembly hath been, and should be a matter, and cause spirituall, and alwaies cognosed and judged by the Church, as Judges competent within this Realm, say certain Scottish Ministers in their letter unto the Lords of the Kings privy Council in Scotland, which letter is printed in the said Lords declaration, published, *An 1606*, and printed by Robert Barker. *b* Anal. &c. pag. 35. *i* *Swine* comment. an. 1501. pag. 30.

2. Proposition.

Generall Councils may err.

The prooffe from Gods Word.

General Councils, consisting, first, of men, who may erre, nothing more easilie (for all the imaginations of mans heart, are only evil continuallie *a*, even from his youth *b*, but God only is true, and all men are *c* yes, and every man is a lier *d*.

a Gen. 6. 7.
b Gen. 9. 21.
c Psal. 116. 11.
d Rom. 3. 14.

Next, of men differing in years, riches, learning, judgement,

ment, calling, and authority : whereby distractions of opinions often do arise.

Thirdly, of many men, whereof the wicked be for number commonly the major part, and the better in outward countenance of the world.

Lastly, of men, not all, nor alwaies either grounded with Gods holy Spirit, and Word ; or gathered together in the Name of Christ: none of sound judgement in Religion, do doubt but they may err.

If *Paphnutius* had been absent at Nice, that Council had

^a Sozom. lib. 1. erred *e*.

^c 33.

^f B. Jewel, dec. fol. 58.

If *Hierom* had been away at Calcedon, that Council had erred *f*.

At any time (if some be beleaved) be the Pope of Rome not present at such meetings, either *per se*, or *per Legatum*, by himselfe, or his Legate, no Council but must err *g*.

^g Rosien: contra Luther.

Therefore Councils may err.

That which one Council doth establish, another wil disannul: They will not (we must think) revoke that which is wel decreed. Therefore Councils may err *b*.

^b Test. Rhem: an. Joh. 16, 13.

The adversaries unto this truth.

Therefore err do the Papists, which say that the holy Spirit is director to all the Councils, and

That Councils cannot err.

3. Proposition.

General Councils have erred, even in things pertaining unto God.

The proof from Gods Word.

^a Conf. Wittemb. cap. 33.

Councils both general and particular have erred, and that in matters of faith *a*.

^b John 9. 22.

^c 1. 42.

^c John 12. 47.

For in the holy Scriptures we find, that it was ordeined, if any man did confesse that Jesus was the Christ, he should be excommunicate *b*, which could not be but by a Council.

A Council was gathered to suppress Christ, and his doctrine *c*.

Art. 21. *of the Church of England.* Prop. 3. III

A Councell consulted how they might take Jesus by subtilty, and kill him *d.*

d Mat. 26. 3, 4.

A Councell sought for false witness to put him to death. *e*

e Mark 14. 53.

By a Councell Jesus was bound, led way, and delivered unto *Pilate f.*

f 55.

f Mark 15. 1.

A Councell judged our Savior Christ, to be both a deceiver *g.*, and a blasphemer *h.*

g Mat. 27. 63.

A Councell corrupted the Souldiers, and willed them to tel a lie *i.*

h Luke 21. 71.

i Mat. 28. 12, 13

A Councell withstood *Peter* and *John*: and commanded them that in no wise they should speak, or teach in the name of Jesus *k.*

k Acts 4. 5, 6.

A Councell both caused the Apostles to be beaten, and commanded them also that they should not preach in the name of Jesus *l.*

l 18.

l Acts 5. 40.

In ancient writers of credit, we may read, how (contrary to Gods Word) by Councells, Atrianisme hath been confirmed; as by the Councell of Ariminum *m.*

m D. Hieron.

By Councells the traditions, and books of foolish men, have been made of equal authority with the Word of God, as by the Councell of Trent *n.*

n in vita Dama.

n si Papa.

n Sef. 4. decr. 1.

By Councells hath been established both the adoration of images, as by the second Councell of Nice; and the Invocation of creatures, as by the Tridentine Councell *o.*

o Brev. Rom.

o ex decr. S. S.

By Councells the authority of Princes hath been impaired, and the Pope and Clergy, advanced above all earthly Princes; as by the Councell of Lateran *p.*

p Concil. Trid.

p restituc. &

p edit. 5.

The consideration of the premises, and the like, moved *S. Hilary* to call the Synod of Mediolane, the Synagogue of the malignants *q.* and

q Concil. Las

q ter. c. 5. apud

q Innocent.

S. Augustin to write unto *Maximinus*: Neither ought I to object against thee the Synod of Nice; nor thou against me the Synod of Ariminum *r.* and

r Hilar. epist.

r ad Const.

r Imper.

r D. Aug. con-

r tra Max. lib. 3.

r Naz. ad Pro-

r cop epist. 41.

r Orat. Synod.

r Legat. regis

r Fran. an. 1562.

Nazianzen openly to pronounce, that, He never saw any good end of a Councell: and

The French Kings Embassador to say unto the Chapter of Trent, that scarcely any good at all, or very little, came by Councells unto the State of Christendome: and

Cornelius

Cornelius Bishop of Bitonto, to break out into these words, in the face of the Council of Trent; I would that with one consent we had not altogether declined from Religion unto superstition; from faith unto infidelity; from Christ unto Antichrist; from God unto Epicurus.

a B. Jewels def. par. 1. fol. 39.

The Errors and adversaries unto this truth.

x Test. Rhem. an. Joh. 16. 13.

This notwithstanding, the Papists do continue in an opinion that Councils cannot err *x*.

4. Proposition.

The things ordained by General Councils, are so far to be embraced & believed, as they are consonant to Gods holy word

The prooffe from Gods Word,

CGenerall Councils we simply condemn not: yet do we not ground our faith upon any Council, but only upon the written Word of God.

Therefore in general Councils whatsoever is agreeable unto the written Word of God, we do reverently embrace; but whatsoever is contrary unto, or besides the will of God, revealed in the holy Scriptures, we do carefully avoid.

And so we are commanded to do even by God himselfe.

a Deut. 12. 33

Whatsoever I command you, take heed you do it: thou shalt put nothing thereto; nor take ought there-from *a*.

b Ezek. 20. 18, 19.

Walk ye not in the ordinances of your fathers, neither observe their manners, &c. I am the Lord your God: walk

in my Statutes, and keep my judgements, and do them *b*.

c Gal. 1. 8, 9.

d Conf. Helv.

2. c. 18 Bohe.

c. 1. Gal. ar. 5.

Bel. ar. 7. Wir-

temb. c. 33.

Though that we or an Angel from heaven preach unto you otherwise then that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach unto you otherwise, then that ye have received, let him be accursed *c*.

And so think the Churches reformed with us *d*.

The adversaries unto this truth.

Contrary hereunto are the opinions of the Papists, For of them,

Some

Some do think, that the decrees of Councils do bind all nations; as Pope *Hormisdas* decreed they should.

Some, as Pope *Gregory* the great, supposed that some Councils, and namely, the Council of Nice, of Constantinople, Ephesus, and Chalcedon, some, as *Campion* b, epi. 24. & l. 2. thought that all Councils were of equal authoritie with the Word of God. Others, as the Guisian faction in France, be resolved in matters of religion to follow the footsteps of their ancestors, though (Gods Word, and) a thousand Councils decree to the contrary c.

22. Article.

Of Purgatory.

The Romish doctrine concerning 1 Purgatory, 2 Pardons, worshipping, and adoration as well 3 of images, as 4 of reliques: and 5 also of Invocation of Saints, is a fond thing, vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God.

The Propositions.

The Romish doctrine concerning

1. Purgatory.
2. Pardons.
3. Worshipping, and adoration of Images.
4. Reliques.
5. Invocation of Saints is a fond thing, & not warranted by the holy Scripture, nor consonant, but contrary unto the same.

I. Proposition.

The Romish doctrine concerning Purgatory, is fond, and not warranted by the holy Scripture, nor consonant, but contrary unto the same.

The proof from Gods Word.

IT is granted as wel by the Romish or false, as by the true Church, that none unclean thing can enter into the Kingdom of God.

a Christ loved the Church, & gave himself for it, that he might sanctifie it, and cleanse it by the washing of water through the Word, Eph 5.

21, 26. b Now ye are clean thorow the word that I have spoken unto you. John 15. 3.

c The blood of Iesus Christ his Son cleanseth us from all sin, 1 Joh. 1. 7. d Ye are washed, ye are sanctified, ye are justified in the name of the Lord Iesus, and by the Spirit of our God. 1 Cor. 6. 11.

e Mar. 7. 13, 14.

f 16. 16.

John 3. 18.

g Luke 16.

b Alphonsi. de haref. l. 8. de Indulgentiis. Polydo. de Inventor. l. 8. c. 1.

i Conf. Helv.

a. c. 26. Gal. 17.

24. Sax. l. 11.

Aug. ar. 11.

Wut. cap. 25.

a Tertul. de cor. militis: & De Anima, in fine.

b Puniri pios post mortem impossibile. deleatur, Index expurg. p. 26.

c Vaux. catech.

chap. 3.

dome of God. And because all men either have been, or be stil unclean, therefore they must be purged from sin.

But in the manner of purging them who are unpure, they do greatly differ. For the true Church, looking into the Word of God, doth find that we are sanctified, or made clean in divers respects, diversly, as by the Baptism a, by the Word preached b, by the blood of Christ c, and by the Spirit of God d and that in this life, and not in the other world.

Now ye are clean thorow the word that I have spoken unto you. John 15. 3.

The blood of Iesus Christ his Son cleanseth us from all sin, 1 Joh. 1. 7. d Ye are washed, ye are sanctified, ye are justified in the name of the Lord Iesus, and by the Spirit of our God. 1 Cor. 6. 11.

For in the sacred Scripture there is mention but only of two waies, one leading unto destruction, the other bringing unto life e, of two sorts of men, whereof some beleeve, and they are saved, some beleeve not, and they are damned f, and of two States, one blessed, where *Lazarus* is; the other cursed, where *Dives* doth abide g. A third way or sort, or state cannot be found in the word of God.

And therefore the Purgatory in another world both denied hath alwaies been by the Greek Churches b, & neither is, nor will be acknowledged by any of Gods reformed Churches in this world, as their confessions do testifie.

The adversaries unto this truth,

Erronious therefore, and not warrantable by Gods Word concerning purgatory, is the doctrine both of the old Heretikes, the Montanists, who thought there was a purging of souls after this life a, and of the new and renewed Heretikes the Papists. For

They think it to be unsound doctrine, and not sufferable in any book, for Christians to deliver, that it is impossible for godly, & faithful men or women to be punished after they be dead. Therefore *deleatur* say they. Blot out such doctrine b.

They teach by their Catechisms, that to doubt whether there is a purgatory, or no, is a breach of the first Commandement c.

Thus do they pray for the souls of the faithful (as they fancy) boiling in the torments of Purgatory.

Adiuvemus animas fidelis quarum corpora hic & ubique conquiescunt

conquiescant in pulvere: Dominus Jesus Christus, qui vos, & nos redemit suo preciosissimo sanguine, dignetur vos à pœnis liberare, &c. that is,

All hail all faithful souls, whose bodies do here, and every where rest in the dust; The Lord Jesus Christ who hath redeemed both you and us, with his most precious blood, vouchsafe to deliver you from pains, &c. d.

They have ratified the doctrine of purged souls after this life in the Council of Trent e.

It is further to be noted, how the same Papists, sliding back from the truth of God, have fallen into many noisome and divers opinions in the matter of Purgatory; agreeing among themselves,

Neither about the place, where purgatorie should be, some placing the same in the bottom of the sea f; some neer unto the mount Hecla in Ireland; some upon the mount *Ætna* in Sicily g, others in the Center of the earth h, others in Hel, whereof they make four rooms, the first of the damned; the second of infants dying unbaptized; the third purgatory, the fourth *Limbus patrum*, whereinto Christ descended i, and others in a mind tossed and troubled betwixt hope and fear k; Neither about the tormentors there, who are thought of some, to be holy Angels l, of others to be very devils m.

Neither about the torments. For some dream how they are tormented there with fire only. as Sir *Thomas Moor*: some with water and fire, as *Roffensis*; and some neither with fire nor water, but with troublesome affections of Hope and Fear, as *Lorichinus* n.

Neither about the causes of Purgatory torments: because that some do think that only venial sins o, others, that venial and mortal sins too p, (for which in this life men have done no penance) are there purged.

Nor about the time, which they that be tormented, shall abide in purgatory. For some have given out, how the poor souls there be continually in torments, til the day of judgement, as *Deonys Carthusianus* q; others as *Durandus* r, do think they have rest sometimes, as upon Sundaies and Holydaies s; others are of mind, that in time they shall be free and

d Horæ, B. Virg
Mariz secundum
dum. usum
Sar.
Conc. Trid.
decr. de Purg.
Sess. 25 & seq.
6. can. 30.

f Eckius in En-
chirid.
Bernarp. de
Bustis Rosar.
par. 3. c. 2.
b Spec. peregr.
quest. dec. 1. c.
3. q. 5
Position Ing.
de purgar.
Lorich. insti.
Cath. l. de 12.
Fidei art.
Albertus, &
Roffensis.
m S. Th. Moor.
n Insti. Catho-
us supra.

o Greg. dial. 1.
4. c. 129. Spec.
peregr. q. 1. c. 4.
dec. 1. c. 3. q. 4.
p Eckius posit.
q De 4. Hom:
sov. ff.
r De officio
mort. l. 7.

f Spec. pereg.
quæst. ut supra
quæst. 5.

at libertie, because their punishment is but temporary, and others, that any time they may be delivered, if either their friends will buy out their pains: or the Priests will pray or say any Mass for them: or the Pope will but say the word.

Nor finallye about the state of souls in Purgatorie. For,

t Test. Rhem.
an. Apoc. 14.

13.
n Ibid. an.
marg. p. 431.

Our English Papists at Rhemes do think the souls in purgatory to be in a more happy, and blessed condition, then any men that live in this world, and yet say the same Rhemists, that purgatory fire passeth all the pains of this life.

Thomas Aquinas holdeth how the pains of hel fire, and of purgatory are all one, & nothing differ, but that the one is either to tarric in purgatory one day, or to endure the miseries of this world an 100 years, have chosen to suffer the troubles of this life an hundred years together, rather then to abide the pains of purgatory but one short winters day.

x Cap. Qu'd.
in aliud, dist.
25.

Therefore in this contrarietie of opinions, some of them, the Papists themselves cannot deny, must be; we say all of them are fond, and contrarie to the Word of God.

Besides, they nourish most cursed & damnable errors, as

That all the souls of the faithful, separated from their bodies, are not at rest.

That all sins in their own nature, be not mortal, or deadly, & that some deserve not everlasting torments. They are purged in purgatorie.

That one sinful man may save, and satisfie the wrath of God for another; and that easilie by praier, saying, or doing something for them.

That if friends in this world wil do nothing for the poor souls in purgatorie pains; yet may the said souls come at length unto happieis, by abiding their deserved torments until the last hour, or day of judgement in purgatorie.

Finallye, that the Pope is God, in that he can at his pleasure discharge guiltie souls both from the guilt of sin, and from the punishments due for the same.

2. Proposition.

The Romish doctrine concerning pardons, is fond, and not warranted.

ramed by the holy Scriptures, nor consonant, but contrary unto the same.

The proof from Gods Word.

Such hath been the exceeding mercie and love of God towards mankind, that as he hath purged us from guiltiness of sin by the blood: so hath he pardoned us from the everlasting punishment due for sin, by the pain of Jesus Christ. For

There is salvation in none other. For among men there is given none other name under heaven, whereby they must be saved *a.* *a* Acts 4. 12.

Through his name, all that beleeve, shall receive remission of sins *b.* *b* Acts 10. 43.

He hath purchased the Church with his own blood *c.* *c* Acts 20. 28.

With his stripes we are healed *d.* *d* Isa. 53. 5.

He that beleeveth in him, shall neither be condemned *e.* *e* John 3. 18.
nor ashamed *f.* *f* Rom. 10. 11.

Therefore: Come unto me all ye that are weary, and laden, and I will ease you &c. and ye shall find rest for your souls, saith our Savior Christ *g.* *g* Mat. 11. 28, 29.

If thou shalt confesse with thy mouth the Lord Jesus, and shalt beleeve with thine heart that God raised him from the dead, thou shalt be saved, saith Saint Paul *h.* *h* Rom. 10. 9.

The Errors and adversaries unto this truth.

This being the Doctrine even of God himself ***, we may evidently perceive, how not only vain, but beside, not only besides, but against the Word of God, the Romish doctrine concerning pardon is: For that doth teach us,

1. To seek salvation not at God alone, but at the hands of sinful men. For would we have a pardon for the sins of 100 daies? A Bishop may give it. For the sins of 1000 daies? A Cardinal may grant it. For all our sins committed, or to be committed? From the Pope we may have it. Hence be his pardons, if you respect time, for 40. 50. 100. 1000. 10000. 50000. &c. years; of offences, Homicide, Patricide, Perjurie, Sodomitie, Treason, and what not, &c. *a.* *a* Vide Taxam. poenit.

2. That we may be our own Savior. So did that of purgatorie.

3. How the precious blood of Christ was shed in vain. For corruptible gold and silver, with our own deeds and works, may and wil save us if we wil.

4. That repentance is not of necessity unto the salvation of man. For without the same a popish pardon may save. But without either a pardon from the Pope, or such like, or absolution of a Priest, there is no salvation, by the doctrine of the Church of Rome 6.

b See ar. 25.
p. 6.

A further manifestation of the vanity, and impieties of the Romish pardons, from a book of the Papists, intituled, *Horæ beatissima Virginis Mariae, secundum usum Sarum.*

Quicumque in statu gratia existens, dixerit devotè septem orationes sequentes cum septem pater noster, & totidem Ave Maria, ante imaginem pietatis, merebitur 56. millia annorum Indulgentiarum.

Johannes Papa 12. concessit omnibus dicentibus orationem sequentè, transendo per cimiterium, tot annos indulgentiarum quot fuerant ibi corpora inhumata à constitutione ipsius cimiterii.

Oratio pro defunctis.

Ave te omnes anima fideles, quarum corpora hic & ubique requiescunt in pulvere. Domine Jesus Christus, qui vas & nos redemisti suo pretiosissimo sanguine, dignetur vps. à pa. is liberare, & inter choras suorum sanctorum angelorum collocare, ibique nostri memores suppliciter exorare, ut vobis afficiamur & vobiscum in cælis coronemur.

Innocentius Papa 2. concessit cuiuslibet qui hanc orationem sequentem devotè dixerit, 4000. millia annorum indulgentiarum, Ave vulnus lateris nostri Salvatoris, &c.

Quicumque devotè dixerit istam orationem habebit 3000 dierum indulgentiarum criminalium peccatorum, & 2000. millia dierum, venialium, à Domino Johanne Papa 22. concessam, ut in Antidacorio anima habetur.

Quicumque oratione sequentè devotè dixerit, promeretur 1000. annorum indulgentiarum, &c. Ave Domine sancta Maria, mater dei, regina celi, porta pa. adisi, domina m. n. l. n. semp. zerna, imperatrix inferni, &c. Ora pro me Jesum Christum dilectum filium tuum, & libera me ab omnibus malis, ora pro peccatis meis. Amen.

Who-

Whoſoever being in the ſtate of grace, ſhal devoutly ſay the ſeven prayers enſuing, with ſeven Our Fathers, and as many Hail *Maries*, afore the image of Piety, ſhal thereby merit 56. thouſand years of pardons.

Pope *John* the 12. hath granted to all perſons, which going through the Church-yard do ſay the prayer following, ſo many years of pardons, as there have been bodies buried ſince it was a Church-yard.

The prayer for the dead.

Hail all faithful ſouls, whole bodies here and every where do reſt in the duſt. The Lord Jeſus who hath redeemed you, and with his moſt precious blood vouchſafe to deliver you, from pains, and to place you in the companie of his holy Angels, and there being mindful of us, meeklie to pray; that we may both be joined unto you, and crowned with you in the heavens.

Pope *Innocent* the 2. hath granted to every one which devoutlie ſhal ſay this prayer following, 4000. years of pardons: Hail wound of our Saviors ſide, &c.

Whoſoever devoutlie ſhal ſay this prayer, ſhal have 3000 daies pardons of criminal ſins, and 20000. daies of venial (offences) granted by the Lord Pope *John* the 22. as it is to be read in the Antidatorie of the ſoul.

Whoſoever devoutlie wil ſay the prayer following, ſhal merit (thereby) 10000 years of pardons: Hail Lady Saint *Mary*, mother of God, Queen of Heaven, the Gate of Paradiſe, the Lady of the world, the Light eternal, the Emperetſ of hel, &c. Pray unto thy beloved Son Jeſus Chriſt for me, and deliver me from all evils, pray for my ſins. Amen.

3. Proposition.

The Romiſh doctrine concerning Images, is fond, and unwarranted by the holy Scriptures, nor conſentant, but contrary unto the ſame.

The proof from Gods Word.

Images are ſuch an abomination to the Lord, as to make them

a Jer. 10. 15.
b Hab. 2. 18.
c Psal. 135. 25.
d Isa. 47. 10.
 &c
e Psal. 135. 16.
f Psal. 115. 7.
g Exod. 20. 5.
i Cor. 10. 7.
 19.
b Exod. 20. 5.
 Deut. 4. 15, &c
i 1 John 5. 21.
i Cor. 10. 14.
 & Deut. 7. 5, 12,
 2, 3.
l Deut. 17. 2, 3.
m Deut. 13. 5.
n 2 Kin. 18. 3, 4.
 2 Chr. 14. 23.
 Deut. 27. 26. Psal. 97. 2. Isa. 42. 17. f Conf. Helv. 2. cap. 3, 4. Basil ar. 10. 6. 3. Bohem. c. 3.
 16. Gal. ar. 1. August. ar. 12. Wittenb. c. 1. 13. Suev. ar. 12.

them among all men odious, he describeth the vanity of them by his Prophets, as that they are the doctrine of vanity, the work of errors *a*, the teachers of lies *b*, silver and gold, the work of mens hands *c*, vanity *d*: they have a mouth, and speak not; eyes, and see not; ears, and hear not *e*; hands, and touch not; feet, and walk not *f*.

2. He giveth a strait commandment, Not to bow down to them, nor worship them *g*: nor to make them *b*, to flee from them *i*, yea, to destroy both the images themselves *k*; the Idolaters *l*, and the Enticers to Idolatry *m*.

3. He commendeth greatly, and praiseth such men as have destroyed images *n*, and not bowed unto idols *a*.

4. He finally curseth the images *p*, the Image-makers *q*, and the image-servers, or worshippers *r*.

Hereunto with us, the Protestant Churches every where do subscribe *f*.

The adversaries unto this truth.

The Romish Church most fondly, & contrary to the word of God, doth allow; and not only allow, but publickly erect; and not only erect, but adore *a*, and not only adore Images, but doth accuse, and more then so, condemn to the fire, yea to hel fire, as heretikes, such persons as will not worship Images, and the Images too (which is most abominable.)

Of God himself; even of God the Father, and that in the likeness of an old man with a long white beard; of the Son, in the similitude of a man, hanging on the Cross; of the holy Ghost, in the shape of a Dove, of the wholly holy and incomprehensible Trinitie, with three faces in one head *b*.

Also of God his creatures, as of Angels alwaies with wings, sometimes with a pair of bullance, as *S. Michael*; of men, as of *Moses* (as it were) with horns; the Apostles with round orbs in their heads like Trenchers; the blessed Virgin with frised hair, and costly garments.

a Dele, statuas
 versari, poti-
 us quam statu-
 arios, solidum
 est, Index exo-
 purg. p. 31.
 & In hoc pleris-
 que Christianis
 Ethnicus phi-
 losophus religi-
 osus, qui etiam
 Trinitatis, que
 mente visu com-
 prehenditur, fi-
 guris oculis
 corporis aspe-
 ctabilis (Petri
 Rami verba

in scholis phisicis,) delectantur. Index expurg. pag. 149. Atque hac absurditas Patrem, Filium
 & p. effigiantium Jacobitis à Nicephoro tribuitur, G. Cassand. consul. p. 164.

And

And of other base things, as Agnus deis of wax, wafer-cakes of flower; Crosses of gold, silver, stone, wood, paper, copper, &c. c.

4. Proposition.

The Romish doctrine concerning Reliques is fond, and not warranted by the holy Scriptures, nor consonant, but contrary unto the same.

The proof from Gods word.

Of all the erroneous opinions among the Papists (which are infinite) none is more to the illusion of well-meaning Christians, then their doctrine concerning worshipping, and adoration of the reliques of Saints. A doctrine which is so far from being found, as it is forbidden in the holy Scripture a, and a doctrine in the purer times and writers of the Church, no where to be found; and in all the best Churches at this day utterly to be condemned.

The adversaries unto this truth.

Such notwithstanding is the Satanical boldness of the Antichristian Synagogue of Rome, that as they will delude men with the reliques of Saints, which are not such; so likewise they teach the people (which is most offensive, and execrable) to give divine adoration, and honor unto them a.

Hence it is that some do pray unto *S. Benet*, whose Reliques they had stoln, O *Benedict*, after God our onlie hope, leave us not orphans, who art come hither, not through our merits, but for the salvation of many souls b.

Others have published, that the bodies of Saints, and specially the reliques of the blessed Martyrs, are with all sincerity to be honored, as the members of Christ, &c. If any deny this conclusion, he is to be thought not a Christian, but an Eunomian, and Vigilantian c.

The Council of Trent also hath decreed; that they are to be taken for damned, which affirm, how worship, and honor is not to be given unto the reliques of Saints d.

Of this preposterous devotion, they have appointed a certain, and common service for the holy Cross, whereon Christ was hanged e, they have made a feast for the spear & nails, wherewith Christ was fastned to the Cross f, they

1. cap. 3. Q have

c Non inficimur hac nos latrina adoratione christi, praelatissimam crucem colere & venerari Andrad. orthodox. expl. lib. 9. p. 284. a Thou shalt worship, the Lord thy God, and him only shalt thou serve Mat. 4. 10. b Confir. Helv. 1. at. 11. &c. 3. Basil. ar. 10. Boehem. c. 17. Gal. ar. 24. a Prædicatio autem ecclesiastica hoc semper tenuit, Sanctorum reliquias esse et fide venerandas: Stapf. antidot. evan. in Mai. 8. 21. p. 30. The Catholike affirmeth worshipping of Saints, praier unto them, feasts of them, adoration of their reliques, and images: the Protestant denieth all. Hills quærron, 14. real. p. 71. b Vinc. Lirib. 23. cap. 155. c Rab. l. 3. c. 10. d Sec. proprie d Conc. Aried. 25. decr. de Invo. &c. e Missa de S. Cruce, & Officium de S. Cruce, Bee-hive, lib.

cies; *S. Damian*, that be sick, for health; *S. Erasmus*, for help in the intrals; *S. Feriol*, for Geese; *S. Giles*, for women that would have children; *S. Hubbers* for dogs; *S. Iob*, for them which have the pox; *S. Katherin*, for knowledge; *S. Loys* for horses; *S. Margaret*, for women in travel; *S. Nicholas* for little children; *S. Otilia*, for the head-ach; *S. Petronil* for the Ague; *S. Quintin*, for the cough; *S. Ruffin*, for lunacy or madnes; *S. Sebastian*, for the plague; *S. Thomas Becket*, for sinners; *S. Valentin*, for the falling sicknels; *S. Winefred*, for virginity; *S. X.* or Cross, for all things: it is vain, not warrantable by Gods Word, but altogether repugnant to the holy scriptures.

The vanity & Idolatry of the Popish Invocation, further demonstrated from that book of theirs, entituled,

Hora beatissima virginis, &c.

Oremus. Majestatem tuam Domine suppliciter exoramus, ut scilicet Ecclesia tua beatus *Andreas Apostolus* tuus exstiterit predicator & rector: ita apud te sit pro nobis perpetuus intercessor, per Dominum nostrum *Jesus Christum*.

Oremus. Domine, pro cuius Ecclesia gloriosus martyr, & Pontifex *Thomas* gladiis impiorum occubuit, presta quaesumus, ut omnes qui ejus implorant auxilium pia petitionis ejus salutarum consequantur effectum per Dominum nostrum.

Versus. Ora pro nobis, beata *Katherina*. Resp. Ut digni efficiamur promissionibus Christi.

Versus. Ora pro nobis, beatus Martyr *Sebastiano*. Re. Ut mereamur post e epidemia illa si transire, & promissionē Christi obtinere.

Virgo Christi, egregia, pro nobis *Apolonia*,

Funde preces ad Dominum, ut tollat omne noxium,

Ne pro reatu criminum, morbo vexemur dentium.

Let us pray. O Lord, we humbly beseech thy Majesty, that as thy blessed Apostle *Andreas* was a Preacher and Ruler of thy Church: so he may be a perpetual intercessor for us, through *Jesus Christ* our Lord.

Let us pray. O God, for whose Churches sake the glorious Martyr, and Bishop *Thomas* was slain by the sword of the ungodly, grant we beseech thee, that such as cal unto him for help, may obtain a good effect of his Godly prayer through our Lord.

The vers. O blessed *Katherin* pray for us, *The Ans.* That we may be made worthy of the promises of Christ.

The vers. O blessed Martyr *Sebastian*, pray for us. *The Ans.* That we may deserve to escape the plague without hurt, and obtain the promises of Christ.

Christ his noble virgin *Apollonia*, pray unto the Lord to remove whatsoever is hurtful, lett for the guiltinesse of our sins, we be vexed with the tooth ach.

Whosoever saith this praier following in the worship of God, and *S. Roche* (the very words in the said book) shall not die of the pestilence, by the grace of

God, &c.

Oremus. Omnipotens, sempiterna Deus, qui precibus & meritis beatissimi *Roche* confessoris tui, quondam pestem generalem revocasti, presta supplicibus tuis, & qui pro simili peste revocanda sub tua confidunt fiducia ipsius gloriosi Confessoris tui precamine, ab ipsa peste epidemia, & ab omni perturbatione per Christum Dominum nostrum.

Oratio ad tres reges. Rex *Jasper*, Rex *Melchior*, Rex *Balthasar*, rogo vos per singula nomina, rogo vos per sanctam Trinitatem, rogo vos per regem regum, quem vagientem in cunis videre meruistis, & compatiamini tribulationum mearum hodie, & intercedatis pro me ad Dominum, cujus desiderio exules facti estis

Cruz Christi, protege me, *Cruz Christi*, salva me; *Cruz Christi*, defende me ab omni malo.

Let us pray, O Almighty, and everlasting God, who by the praiers & merits of the most blessed Confessor, *Roche*, didst revoke a certain general plague, grant unto thy supplicants, who for the revocation of the like plague do trust in thy faithfulness, by the praier of that thy glorious Confessor, we may be delivered from the plague, and from all adversitie, through Christ our Lord.

A praier unto the three Kings. O King *Jasper*, King *Melchior*, King *Balthasar*, I beseech you by every of your names, I beseech you by the holy Trinity, I beseech you by the King of Kings, whom ye deserved to see even in his swadling clothes, that you would take pity on my troubles this day.

and

and make intercession for me unto the Lord, for whose desire ye made your selves exiles.

O Christs cross, proteſt me; O Christs cross, ſave me; O Christs cross defend me from all evil.

13. Article.

Of miniſtring in the Congregation.

It is not lawful for any man to take upon him the office of publike preaching ² or miniſtring the Sacraments in the congregation, ³ before he be lawfully called and ſent to execute the ſame. ⁴ And theſe we ought to judge lawfully called and ſent, which be ⁵ choſen and called to this work, ⁶ by men who have publike authority given unto them in the congregation, to call, and ſend miniſters into the Lords vineyard.

The Propoſitions.

1. None publikey may preach, but ſuch as thereunto are authorized.

2. They muſt not be ſilent, who by office are bound to preach.

3. The Sacraments may not be adminiſtered in the Congregation but by a lawful Miniſter.

4. There is a lawful Miniſtry in the Church.

5. They are lawful Miniſters, which be ordained by men lawfully appointed to the calling, and ſending forth of Miniſters.

6. Before Miniſters are to be ordained, they are to be choſen and called.

1. Propoſition.

None publikey may preach, but ſuch as thereunto are authorized.

The proof from Gods Word.

This

THIS truth in the holy Scripture is evident. For there we find, how

Godly men were both called by God, and commanded to preach, before they would, or durst so do. So was *Samuel a*, *Jeremy b*, *John Baptist c*, Christ Jesus himself *d*, who also to preach did send the twelve Apostles *e*, and the seven-tie Disciples *f*,

2. The wicked and false Prophets for preaching afore their time are blamed *g*.

3. A commandment is given us to pray the Lord of the harvest, that he would send forth labourers into his harvest *h*.

4. Lastly, we do read, that God hath ordained in the Church some to be Apostles, some Prophets, some teachers, some to be workers of miracles *i*, and Christ being ascended into heaven, gave some to be Apostles, some Prophets, some Evangelists, and some Pastors and Teachers *k*.

And all this is acknowledged by the reformed Churches *l*,

The Errors and adversaries unto this truth.

And so are we against them,

Which to their power do seek the abolishment of publique preaching in the reformed Churches, as do first the Papists, who phrase the Preachers to be uncircumcised Philistines *a*, sacrilegious ministers *b*, *Ieroboams* Priests, inordinate *c*, and unordred Apostataes *d*; and next the Barrowists, who say, how the said Preachers are sent of God in his anger to deceive the people with lies *e*.

Who publish how the word is not taught by the Sermons of Ministers, but only by the Revelation of the Spirit: so did *Munster*, the Anabaptist *f*, and so doth *H.N.g*, and his Familie of Love *h*.

Who run afore they be sent, as do many both Anabaptists, & Puritans, as *Perry*, *Greenwood*, *Barrow*, &c. or which hold, how they which are able to teach, and instruct the people, may, and must so do; and that not privatlie only, but publiclie too, though they be not ordinarily sent, and authorized thereunto, which was the doctrine of *R. H. i*.

Who teach, that Lay-men may teach to get faith *k*; & that every

a 1 Sam 3.3.4.

b Jerem. 1.4.5.

c John 1. 6.

d John 10. 21.

e Mat. 10. 5.

f Luke 10. 1.

g Jer. 14. 14. 23.

h 21. 27. 14. 15.

i 29. 8. 9.

j Mat. 9. 38.

k 1 Cor. 11. 28.

l Eph. 4. 10.

m Conf. Helv.

n 2. c. 18. Bohe.

o cap. 6. Gal. ar.

p 31. Belg. ar. 14.

q Wittem. ar. 20.

r Succ. ar. 13.

a Anf. to the execut. of Just.

b cap. 3. p. 44.

c lb. c. 9. p. 212.

d lb. c. 5. p. 91.

e lb. c. 3. p. 41.

f R. A. confut.

g of Brow. p.

h 113.

i Sleiden. com.

j lib. 5.

k H.N. Evang.

l c. 13. sect 6.

m and Spir. land.

n c. 48. sect 5.

o L. xer to the

p B. of Roch.

q R. H. in Plal.

r 122.

s R. A. confut

t Brownism, p.

u 113.

every particular member of the Church hath power, yea & ought to examine the manner of administering the Sacraments, &c. & to call the people to repentance: so teacheth *Barrow* l. Ba. dilco. p. 36

3. Proposition.

They must not be silent, who by office are bound to preach.

The prooffe from Gods Word.

As publickly to preach, before men are sent, is a grievous fault: so not to preach being sent, is a great sin. Hereunto bear witness,

1. Our Savior Christ, whose words are these. Surely, I must also preach the Kingdom of God; for therefore am I sent a. *Luke 4. 43.*

2. Peter and John, who being charged to speak no more in the name of Jesus said, We cannot but speak that which we have heard and seen b. *Acts 4. 17, &c.*

3. Saint Paul. For he saith, Necessity is laid upon me, and woe is me, if I preach not the Gospel c. *1 Cor. 9. 16, 17.*

4. The Apostles of Christ. For though they were beaten for to doings yet ceased they not to teach, and preach Jesus Christ d. *Acts 5. 42.*

5. All the Churches of God which be purged from superstition, and errors e. *Cont. Helv. 1. ar. 15. & 2. c. 8. 9. Bohem. c. 9. Gal. ar. 15.*

The errors and adversaries unto this truth. Then, as in a glass they may see their faults, *Aug. ar. 7. Wit. ar. 20. Suv. ar. 13.*

Who maintain, how there ought to be no publick preaching at all, as do the Anabaptists f. *Bullin. contr. Anabap. c. 12.*

Which deprave the office of preaching, as do the Libertines, saying, that preaching is none ordinary means to come unto the knowledge of the Word g. *Willins. against the Fam. of Love. ar. 14. p. 45.*

and especially the Family of love, who term the publick preachers in derision, Scripture-learned h. *Theoph. against Will. d Par. of the pref. Temp.*

Scripture-learned i. Licentious Scripture-learned j. good thinking-wise k. Ceremonial, and letter-Doctors l. Teaching-makers m. and further say, it is a great presumption that any man, out of the learnings of the letter, taketh upon him to be a Teacher or Preacher. Again, It becometh not

any c. *16. sect. 15. 16.*

any man to busie himself about preaching of the Word; so, and more too, the Familie.

Which take upon them the office of publike preaching, without performance of their duty, either through ignorance that they cannot; wordly employments that they may not neglect; or that they will not; or fear of troubles, that they dare not preach the Word of God.

Yet think we not (which our Sabbatarians let not to publish) that

Every Minister necessarily and under pain of damnation,

is to preach once every Sunday, and
 the Sabbath,
 book p. 174.
 & Ibid. p. 277.
 Unless a Minister preach every Sunday, he doth not hallow the Sabbath day in the least measure of that which the Lord requireth of us.

Proposition.

The Sacraments may not be administered in the Congregation, but by a lawful Minister.

The proof from Gods Word.

In the holy Scriptures we read that the publike Ministers of the Word are to be administrators of the Sacraments. For both our Savior Christ commanded his Disciples, as to preach, so to baptize, and celebrate the Supper of the Lord; and the Apostles, and other ministers in the purest times (whom the godly Ministers and Preachers in these daies do succeed) not only did preach, but also baptize, and minister the Lords Supper.

And hereunto do the Churches of God subscribe.

In saying that none may administer the Sacraments in the Congregation, afore he be lawfully called & sent thereunto, we think not (as some do) that the very being of the Sacraments dependeth upon this point, viz. whether the baptizer, or giver of the Bread and Wine, be a Minister or no.

Neither is it the meaning of this Article, that privately in houses, either lawful Ministers, upon just occasion, may not; or others not of the Ministerie, upon any occasion (in the peace

a Mat. 28. 19.
 b Luke 22. 19.
 1 Cor. 11. 24. 25.
 c Act. 2. 38. 41.
 8. 12. 19. 10.
 41. 16. 32. 33.
 John 1. 25.
 1 Cor. 1. 14. 16.
 d Act. 20. 7.
 1 Cor. 10. 16.
 e Conf. Helv.
 2. c. 18. Bohem.
 c. 9. Gal. ar. 2.
 31. Aug. ar. 7.
 Wittem. ar. 20.
 Suev. ar. 13.
 F. T. C. 1. pp. p.
 113.

The adversaries unto this truth.

Hereby we declare our selves not to favor the opinion, that publickly,

Some may minister the Sacraments, which are not meerly a Surius com. and ful Ministers of the Word and Sacraments, and so think p. 237. both the Anabaptists, among whom, their King (when it b Survey of dif. was) after Supper took bread, and reaching it among the c. 15. out of the Communicants, did say, Take, eat, and shew forth the Lords Geneva lawes. death: their Queen also reaching the cup, said, Drink ye, and c Lear. disc. p. 17. shew forth the Lords death: and the Presbyterians at Ge. d Fru. Ser. on neva, where the Elder (a Lay-man) ministrerth the cup or Rom. 12. p. 40. dinarily at the Communion: b, Some ministers (and namely c The admini- stration of the the Puritan Doctors) may not minister the Sacraments: For Sacraments (say the disciplinarians) the office of Doctors is only to ought to be teach true doctrine, but in our Church of England the Do- committed to ctor encroacheth upon the office of the Pastor. For both in none, but such differently do teach, exhort, and minister the Sacraments d as are pre- chers of the

None, though a lawful Minister, may administer the Sa- Word, Lear. craments, which either is no Preacher, or when he mini- disc p. 60. It is strerth them, doth not preach, which be the errors of the sacrilege to Disciplinarians or Puritans. separate the Word (viz,

Publickly and privately too, the Sacraments of Baptisme Preaching) may be administered by any man, yes, by women, if necessary from the Sa- do urge. So hold the Papists. For saith Javel g, in the time craments, libid. of necessity the minister of baptism is every man, both male The preaching of the Word is and female: A woman be she young or old, sacred or wic- the life of the ked. Every male that hath his wits, and is neither dumb, nor Sacraments. so drunken, but that he can utter the words: as wel Pagan, T. C. 1. 1cp. p. 125. Infidel, and heretike as the bad as the good; the Schismaticke as f The un- changeable: the Catholike, may baptize. And yet usually in the civil wars laws of God both in France and in Netherland, the Papists did rebaptize he saith (T. C.) such children, as of the Protestant, nor lay-men, but mini- that none mi- nister the Sa- craments, which do not preach. T. C. 1. repl. p. 104. sect. 3. Where there is no Preacher

of the Word, there ought to be no minister of the Sacraments, Lear. disc. p. 62. Javel. Phil. Ch. par. fol. 559. b So in Netherland were children rebaptized, when the Duke of Aloy there tyrannized, Trag. hist. of Antwerp. The like rebaptization was used by the Papists at Tholouse, Towers, and other Cities in France, especially an. 1561. See the Chr. of France.

i D. Aug. ad
Quod vult c.
27. Epiphan.
hæref. 4. 2.

The private baptism by private persons was also taught long since by the Marcionites, and Pepuzians &c.

4. Proposition.

There is a lawful ministry in the Church.

The proof from Gods Word.

God for the gathering, or erecting to himself, a Church out of mankind; and for the well governing of the same, from time to time hath used, yes, and also doth, and to the end of the world, will use the ministry of men lawfully called thereunto by men. A truth evident in the holy Scripture.

Jesus said unto his Apostles, Go, and teach all Nations, baptizing them, &c. and loe, I am with you alway, unto the end of the world. *a Mar. 16. 20.*

Christ gave some to be Apostles, and some Prophets, and some Evangelists, and some Pastors, and teachers; for the gathering together of the Saints, for the work of the ministry, and for the edification of the body of Christ, till we all meet together (in the unity of faith and knowledge of the

b Eph. 4. 12, 13. Son of God) unto a perfect man.

13. A truth also approved by the Church.

c Conf. Helv. 1. ar. 15. & 2. c. 1. The adversaries amongst us teach

18 Boh. c. 9. 9. Oppugners of this truth, are

14. Gal. ar. 29. First, the Anabaptistical swarmers, who both term all

29, 30, 31 Aug. Ecclesiastical men, The Devils ministers, and also, as very

ar. 7. Sax. ar. 11. wicked do, utterly condemn the outward ministry of the

Witten ar. 20. Word and Sacraments.

Sue. ar. 13. 17. And next, the Brownists, who divulge that in these

a Althamar. c. daies, No Ministers have the calling, standing or authoritie

concllas. Loc. pugnan. 10. pertaining to a minister, and that, it will hardly be found in

191. all the world, that any Minister is, or that be lawfully cal-

b S. H. on Pf. 123. led, such also be the Barrowists which say, there is no mi-

c Bar. disco. p. nistry of the Gospel in all Europe.

104. 5. Proposition.

They are lawful Ministers, which be ordained by men law-

fully.

fully appointed for the calling, and sending forth of Ministers.

The proof from Gods Word.

Saint Paul in the beginning of his Epistle unto the Galatians, giveth us to observe the divers sending forth of men into the holy ministry: whereof

Some are sent immediately from God himself. So sent was by God the Father, both Jesus Christ *a*, and John Baptist *b*: by God the Son, in his state mortal, the twelve Apostles *c*, in his state immortal; and glorious, Saint Paul *d*.

a John 30. 21.
b John 1. 6.
c Mat. 10. 15.
d Acts 9. 15.

This calling is speciall, and extraordinary: and the men so called, were adorned with the gift of miracles commonly, as were Jesus Christ and the Apostles: but not alwaies, for John Baptist wrought none.

And they were also enjoined, for the most part, as the Apostles, to preach throughout the world *e*, howbeit our Savour was limited *f*.

e Mat. 28. 10.
f Mar. 15. 14.

Some again were sent of men: as they be, who are sent of men not authorized therunto by the Word of God, & that to the disturbance of the peace of the Church: sent in the Apostles time, were the false Apostles; in our daies be the Anabaptists, Fanatics, Elders, and law despising Brownists.

And some lastly are by men sent: so in the Primitive Church by the Apostles, were Pastors, and Elders ordained *g*, who by the same authority ordained other Pastors, and Teachers *h*. Whence it is that the Church, as it hath been; so it shal til the end of the world be provided for. They who are thus called, have power either to work miracles, as the Apostles had; or to preach and minister the Sacraments where they wil, as the Apostles might: but they are tied every man to his charge, which they must faithfully attend upon; except urgent occasion do enforce the contrary.

g Acts 14. 23.
h 1 Tim. 4. 14.
i 1 Tim. 3. 5.

The calling of these men is termed a general calling, and it is the ordinary, and in these daies the lawfull calling, allowed by the Word of God.

i Conf. Helv.
j 1. ar. 17. & 2.
k c. 18. Boh. c. 9.
l Gal. ar. 31. Bel.
m ar. 31. Aug. ar.
n 14. Wit. ar. 21.
o Suv. ar. 13.

So tell us with us the true Churches else where in the world.

The adversaries unto this truth.

This truth hath many waies been resisted. For there be which think, how in these daies there is no calling, but the extraordinary, or immediat calling from God, and not by men; as the Anabaptists, Familists, and Brownists: of whom afore.

The Papists, albeit they allow the assertion, yet take they all Ministers to be Wolves, Hirelings, Lay-men, and Intruders, who are not sacrificing Priests, anointed by some Antichristian Bishop of the Romish synagogue.

a Concl. Trid.
sess. 7. con. 7.
b Howl. 7. real.

Either all, or the most part of the Ministers of England, saith *Howles* to be meer Lay-men, and no Priests, and consequently have no authority in these things. It is evident, &c. because they are not ordained by such a Bishop and Priest, as the Catholike Church hath put in authority.

6. Proposition.

Before Ministers are to be ordained, they are to be chosen, and called.

The prooffe from Gods Word.

THough it be in the power of them which have authority in the Church, to appoint Ministers for Gods people: yet may they admit neither whom they wil, nor as they wil themselves: But they are both deliberately to chuse, and orderlie to cal all such as they have chosen.

This made the Apostles and Elders in the Primitive Church straightly to charge, that suddenly hands should be laid on no man.

a 1 Tim. 5. 22.

To make a special choice of twain, whereof one was to be elected into the place of *Judas*.

b Acts 1. 23.

By election to ordain Elders in every Church, and by prayer and fasting to commend them to the Lord, and by laying on of hands to consecrate them.

c Acts 14. 23.

d 1 Tim. 4. 14.

e 1 Tim. 5. 22.

f 1 Tim. 3. 2.

g 1 Pet. 5. 3.

b Tit. 2. 7.

To describe who were to be chosen, and called. For they are to be Men, not Boies or Women, Men of good behavior, nor incontinent, nor given to wine, nor strikers, nor covetous, nor proud, nor forward, nor ireful, nor givers

of

24. Article.

Of speaking in the Congregation in such a tongue
as the people understand not.

*It is a thing plainly repugnant to the Word of God, and
the custome of the Primitive Church, to have publike
prayer in the Church, or to minister the Sacraments in a
tongue, not understood of the people.*

The Proposition.

*Publike prayer and the Sacraments, must be ministered in
a tongue understood of the common people.*

The proof from Gods Word.

THis assertion needeth but smal proof. For who so is
persuaded (as all true Christians, of understanding,
and) that what is done publikely in the Church by a strange
language, not understood of the people, profiteth not the
Congregation, edifieth not the weak, instructeth not the
ignorant, inflameeth not the zeal, offendeth the hearers,
abuseth the people, displeaseth God, bringeth religion
into contempt, easily will think, that where prayers be
said, or the Sacraments administered in a tongue not un-
derstood of the vulgar sort, neither is the Word of God re-
garded, nor the custome of the purer, and primitive
Church observed.

*This Article no Church doth doubt of, and very many by
their extant Confessions do allow.*

Adversaries unto this truth.

But there is nothing either so true or apparant, which
hath by all men at any time been acknowledged, so contra-
ry to this truth.

In old time the Offens made their prayers unto God al-
waies in a strange language, which they learned of *Eleus*
their founder: and the Marcossians at the ministration of
Baptisme

Baptisme used certain Hebrew words, not to edifie, but to terrifie and astonish the minds of the weak and ignorant people.

In these daies, the Turks perform all their superstitions in the Arabian language, thinking it not only meet, but also an unlawful thing for the common sort of persons, to understand their Mahometan mysteries.

The Jacobite Priests do use a tongue at their Church ministrations, and meetings which the vulgar people can not comprehend.

The divine Liturgia among the Russians is compounded partly of the Greek, & partly of the Slavonian language.

The Papists will have all divine Service, Prayers, & Sacraments, and that throughout the world, ministr'd only in the Latin tongue, but which few men of the common people do understand: some of them holding, that it is not necessary that we understand our prayers, and that prayers not understood of the people, are acceptable to God, and all of them maintaining that he is assisted, who doth not understand, how the Mass ought to be celebrated only in a vulgar tongue.

25. Article

Of the Sacraments

Sacraments, ordained of Christ, be not only badges, or tokens of Christian mens profession: but whereas they be certain & sure witnesses & effectual signification, and Gods graces, which work inwardly, by which he doth invisibly in us, and not only quicken, but also strengthen and confirm our faith in him. Of these Sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptisme, and the Supper of the Lord. Those five commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme unction,

Question, are not to be counted for Sacraments of the Gospel, being such as have grown partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures, but yet have not like nature of Sacraments with Baptisme and the Lords Supper, for that they have not any visible sign, or ceremony ordained of God.

10 The Sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duly use them. *11* And in such only, as worthily receive the same, they have a wholesome effect, or operation: but they that receive them unworthily, purchase to themselves damnation, as Saint Paul saith.

The Propositions.

1. The Sacraments ordained of Christ, be badges, or tokens of our profession which be Christians.

2. The Sacraments be certain sure witnesses, and effectual signs of grace, and his good wil towards us.

3. By the Sacraments God doth quicken, strengthen, and confirm our faith in him.

4. Christ hath ordained but two Sacraments in his holy Gospel.

5. Confirmation

6. Penance

7. Orders

8. Matrimonie

9. Extreme unction

10. The Sacraments are not to be used, but rightly to be used of us all.

11. All which receive the Sacraments, receive not therewithall the things signified by the Sacraments.

11 Proposition.

The Sacraments are ordained of Christ, be badges or tokens of our profession, which be Christians.

The

The prooffe from Gods Word.

THe Sacraments are badges or tokens both of Christians and of Christianity.

Of Christians, for by them are visibly discerned, the faithful, from Pagans; and Christians from the Jews, Turks, and all prophane Atheists.

Of Christianity. For, as Circumcision in the old Law was a token how the corrupt, and carnal affections of the mind should be subdued; and that the Lord required not so much an outward of the body, as an inward circumcision of the heart: so Baptism telleth us, that being once dead unto sin, we are to live unto righteousness, that all we that have been baptized unto Jesus Christ, have been baptized unto his death, &c. and must walk in newness of life, &c. for we have put on Christ, by Baptism.

Deut. 10. 16.
30. 6. Jer 4. 4.
Acts 7. 51.
Rom. 12. 28.
Phil. 3. 3.
Col. 2. 11.
b Rom. 5. 3. &c.
c Gal. 3. 16.

And as the Paschal Lamb was to the Jewes a token that the flight of sin should alwaies be fresh in memory; and that it should be celebrated, not with the old Leaven neither in the Leaven of malicioufness, but with the unleavened bread of sincerity and truth: so the participation of one Loaf, and of one Cup in the Lord his Supper, doth commend unto our consideration a sweet concord, a brotherly unanimity; and a constant continuance in the true worship of God, without favouring of Idolatry in any respect.

1 Cor. 5. 8.
1 Cor. 10. 7.
Confes. Helv.
1. c. 29. & 2. ar.
30. Aug. ar. 13.
Sax. ar. 12.
a Magdeburg.
ec. hist. Cen. 12.
c. 3.
b Bulling. con:
Anab. 1. 2. c. 4.
Althamar.
concil. 10. pag.
10. 191.
c D. Saravia.
def. tra. de di-
versif. no.
grad. cap. 14.

This do the godly in any their Churches, and throughout the world do teach, and testifie.

The adversaries unto this truth.

Ungodly therefore and in a cursed state are they, which equal other things with the Sacraments, to discern Christians from Pagans. So the Jacobites imprint the sign of the Cross on their arms, foreheads, &c. to be known for Christians; which condemn the Sacraments as of none account. So do the Anabaptists.

1 Cor. 10. 7.
Confes. Helv.
1. c. 29. & 2. ar.
30. Aug. ar. 13.
Sax. ar. 12.
a Magdeburg.
ec. hist. Cen. 12.
c. 3.
b Bulling. con:
Anab. 1. 2. c. 4.
Althamar.
concil. 10. pag.
10. 191.
c D. Saravia.
def. tra. de di-
versif. no.
grad. cap. 14.

There be (saith D. Saravia) which hold the Sacraments were to be administered only at the first planting of the Church by the Apostles and Evangelists: but do not appertain unto us in these daies. It was also one of *Matthew*

d Holinsh. chr.
fol. 1299.
e Theodor. lib.
c. 9. c. 11.
f Pattern of
the pret. Tem.
g Ransels con-
fess.

Hamants heresies, that the Sacraments are not necessary in the Church of God.

Which I think the Sacraments are but only civil, and ceremoniall badges of an outward Church: such generally be all *Atheists* and *hypocrites*, particularly, the *Messians* e, and *Family of Love*, who think that for obedience sake to Magistrates, the Sacraments are to be received f, but are to none effect to the perfect ones in the Family g.

2. Proposition.

The Sacraments be certain sure witnesses, and effectual signs of Grace, and God his good will towards us.

The prooffe from Gods Word.

Ininitely doth God declare his unspeakable, and incomprehensible good wil to man-ward, yet in these daies by none outward things more notably, and effectually, then by the Sacraments: For

Of baptism saith Christ: He that beleeueth, and is baptized, (shal be saved) and *Peter*, Amend your lives, and be baptized every one, &c. for the remission of sins b: and *Paul*, Husbands love your wives, even as Christ loved the Church, and gave himself for it, that he might sanctifie it, and cleanse it by the washing of water through the word, &c. c.

a Eph. 5. 25.

Luke 22. 19.

21 Cor. 11. 24.

f Mark 16. 28.

Luke 22. 20.

g Confe. Helv.

1. ar. 12. 11.

& 2. c. 19. 20.

ar. Bohe. c. 11.

12. 13. Gal. ar.

34. 38. Bel. ar.

33. 35. August.

ar. 9. 13. Wit.

ar. 10. 19. Sue.

ar. 16. 18.

Conci. Trid.

sess. 7. can. 8.

And of the Lords Supper saith our Savior Christ touching the Bread, This is my body which is given, and broken for you: and of the Cup: This is my blood of the New Testament, that is shed for many for the remission of sins f.

This truth doth the purer Churches of these daies every where acknowledge g.

The adversaries unto this truth.

Contrary herunto the Papists erroneously do hold, that the Sacraments of the new Law do confer grace ex opere operato.

The Sacraments of the Old and New Testament in this do differ, for that the Sacraments of the Old Testament did only shadow forth salvation, but the Sacraments of the New

New

New did confer and work salvation, and do justifie (not only signifie God his good will towards us) by reason of the work done, which is the outward Sacraments.

3. Proposition.

By the Sacraments God doth quicken, strengthen, and confirm our faith in him.

The proof from Gods Word.

BE baptized every one of you in the Name of Jesus Christ for the remission of your sins, and ye shall receive the gift of the holy Ghost, saith *S. Peter*. Christ gave himselfe for the Church that he might sanctifie it, and cleanse it by the washing of water through the Word.

The cup of blessing which we bleis, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ, saith *S. Paul*.

The same is affirmed by the reformed Churches.

Howbeit this faith is not necessarily tied unto the visible signs and Sacraments. For.

Without the Sacraments many have lived, and died, who pleased God, and are, no doubt, saved, either in respect of their own faith, as we are to think of all the godly, both men who were born, and died afore the institution of Circumcision in the wilderness, and in the time of grace, &c. yet by some extremitie, could not receive the seal of the covenant) and women, who afore and under the Law for many years, were partakers of no Sacrament, and never of one Sacrament, or that they be heirs of the promise.

Some have faith, for they receive any of the Sacraments.

So had *Abraham*, the Jews, unto whom *Peter* preached, the Samaritans, the Church, the Centurion: & have the godly of discrete wheresoever not yet baptized.

Some neither afore, nor at the instant, nor yet afterward, though daily they receive the Sacraments, will have faith, such as like to *Judas*, *Ananias* and *Sapphira*, *Simon*.

b Concil. Flor.
Bonavent.
4. dist. 1. que. 3.
Gab. Biel. l. 4.
dist. 1. p. 3.

4 Acts 2. 38.
1 Cor. 10. 16.
1 Cor. 11. 26.
10. 20. 21. 25. 6.
Bohem. c. 11.
12. Gal. ar. 34.
Belg. ar. 33. 34.
Aug. ar. 13.
Saxop. ar. 13.
Sue. c. 17.

Rom. 4. 9. 10.
1 Acts 2. 41.
2 Acts 8. 12.
3 Acts 8. 37.
4 Acts 10. 42.
5 Joh 11. 26.
6 Acts 5.

m Ags. 1. 13.

n 1 Cor. 10. 5.

o 1 Cor. 11. 37.

p Rom. 10. 14.

gum, the old *Israelites* n, and the wicked *Corinthians* o.
In some the Sacraments do effectually work in process
of time, by the help of Gods word read or preached, which
engendreth faith p, such is the estate principally of Infants
elected unto life and salvation, and increasing in years.

The adversaries unto this truth.

Therefore do they err, which teach or hold, that

They never go to heaven which die without the seals of
the Covenant: to think the Papists of infants which die un-
baptized a.

a Javel, Phil.

Contract. 4. de

felicit. Chr. c. 3

& Tigner. in-

stitut. Theol. c.

16. sect. 4. &c.

Spec. peregr.

quæst. dec. 1. c.

3. q. 3.

b Concil. Tri.

sess. 7. c. 13.

c Lear. disc.

d Test. Rhem.

an Gal. 3. 27.

e Lear. discip. 3

f Test. Rhem.

of Infants b.

an. mar. p. 357

g Ibid. an. mar.

p. 391.

h Ibid. an. 1.

Per. v. 21.

They are damned (though they receive the Sacraments)
that will not receive them, after the received and appointed
manner of the Church of Rome b.

There is no way of salvation but by faith c, hereby exclu-
ding infinite souls from the kingdome of heaven, which de-
part from this world before they do believe.

None beleve but such as are baptized, say the Papists d,
as hear the Word of God preached, say the Puritans e.

The Sacraments give grace *ex opere operato* f, and bring
faith *ex opere operato* g.

The Sacrament of Baptism, is the cause of the salvation
of Infants h.

4. Proposition.

Christ hath ordained but two Sacraments in his Gospel.

The proof from Gods Word.

A Sacrament according to the etymology of the word
(as the Schoolmen do write) is a sign of an holy thing,
which being true, then have there been, and still are, by so
many above either two, or seven Sacraments, as there be,
and have been above two or seven things, which are signs
of sacred and holy things.

But according to the nature thereof, a Sacrament is a co-
venant of God his favor to man-ward, confirmed by some
outward sign, or Seal instituted by himself: which also hath
been sometimes special either to some man, and that extra-
ordinarily

ordinarily by things natural sometimes, as the tree of Life was to *Adam a*, and the Rainbow to *Noah b*; & sometimes by things supernatural, as the smoking furnace was to *Abraham c*, the Fleece of wool to *Gideon d*, and the Dish to *Ezechiah e*; or to some Nation, as the Sacrifices, Circumcision, and the Paschal Lamb was to the Jewes.

And sometimes general to the whole Church Militant, and ordinary, as in the time of the Gospel. And then a Sacrament is defined to be a ceremony ordained immediately by Christ himself, who by some earthly, and outward element, doth promise everlasting favor and felicity to such, as with true faith and repentance, do receive the same. And such Sacraments in the New Testament we find only to be Baptisme *f*, and the Lords Supper *g*.

This is the judgement also of the Churches Protestant *h*.

The Errors and adversaries unto this truth.

In a contrary opinion are divers, and namely,

The Jewes and Turks: for they denie all the Sacraments of the Church, as we do hold them.

The Eutychites, who say that praier only, and not the Sacraments are to be used *a*.

The Schwenkfeldians, who contemn not only the word preached, but the Sacraments also, as superfluous, depending wholly upon revelations.

The Banisterians, who think there wil be a time, and that in this world, when we shal need no Sacraments *b*.

The Papists, who publish

That we leave out no less then six of the seven Sacraments *c*.

How there be seven Sacraments of the New Testament *d*.

That he is accursed that shal say there be either more, or fewer then seven Sacraments: or that any of them is not verily, and properly a Sacrament; or that they be not all seven instituted of Christ himself *e*.

That there are seven Sacraments, whereof two are voluntary, & at the discretion of men to be taken, or not, as Matrimony and holy Orders; and five are necessary, & must be taken, and of these five, three, to wit, Baptism, Confirmation,

a Gen. 3. 3.

b Gen. 9. 13.

c Gen. 15. 17,

18.

d Judg. 6. 37.

e 1 King. 10. 7,

11. 38. 8.

f Mar. 18. 19.

Mark 16. 16.

John 3. 5.

g Acts 2. 38.

h Luke 22. 19.

John 6. 35.

1 Cor. 11. 24.

b Conf. Helv. 1

ar. 10. & 2. c. 19

Basil. ar. 5. sect.

2. Gal. ar. 53.

Belg. ar. 33.

Saxon ar. 12.

Suev. ar. 16.

a Theodoret.

b Unfold of

untruths.

c Howlet

reaf. 7.

d Catech. Ca-

nif. Vaux.

e Tetr. Rhem.

21. Jan. 4. 24.

Concil. Trid.

sess. cap. 1.

f Stella Cleri-
corum,

and Orders, are but once to be taken, because they imprint an indeble Character in the soul of the receivers: and four be reiterable, and may often be received, as the Sacrament Eucharistical, Matrimony, Penance, and extreme Unction, because at their first ministrations, they leave in the soul no indeble Character f.

3. Proposition.

Confirmation is no Sacrament.

Touching Confirmation, the sentence and judgement of the true Church is that rightly used, as it was in the Primitive Church, it is no sacrament, but a part of Christian discipline, profitable for the whole Church of God. For the ancient Confirmation was nothing else then an examination of such as in their infancy had received the Sacrament of Baptism, and were then, being of good discretion, able to yield an account of their belief, and to testify with their own mouths, what their sureties in their names had promised at their Baptism: which confession being made, and a promise of perseverance in the Faith by them given, the Bishop by sound doctrine gave advice, and godly exhortations, confirmed them in that good profession: and laying his hands upon them, prayed for the encrease of Gods gifts and graces in their minds.

a Conf. Saxon;
ar. 16. Wittem.

c. 11.

See the Prop.
immediately
precedent.

The Popish Confirmation all Churches of God with us utterly do dislike, as no Sacrament at all, instituted by Christ a.

Errors and adversaries unto this truth.

Contrariwise the Synagogue of Rome teacheth, that Confirmation is a Sacrament, whereby the grace that was given in Baptism, is confirmed, and made strong by the seven gifts of the holy Ghost.

Of which their Confirmation they give us four things principally to observe, viz.

1. The substance, or matter, which is holy *Chrisme* consecrated (as they say) and made of Oile olive, and Balm consecrated by a Bishop.

2. The form and manner of ministring the same, consisting

ting of the words of the Bishop, which are, I sign thee with the sign of the Crosse, and confirm thee with the Chrisme of salvation in the name of the Father, &c. and of the actions both of a Godfather or Godmother, already confirmed, holding up the child to the Bishop, and of the Bishop, crossing him which is to be confirmed on the forehead, with oil, and next, striking the party confirmed on the ear.

3. The minister who must be a Bishop, and none inferior Minister.

4. The effect or effects rather. For by Confirmation they say, that

Sins are pardoned and remitted.

The grace of Baptism is made perfect.

Such become men in Christ, who afore were children.

Grace is given boldly to confess the name of Christ, and all things belonging to a Christian man.

The holy Ghost is given to the full,

And perfect strength of the mind is attained.

But in so teaching, dangerous and very damnable doctrine do they deliver. For

It is an error that confirmation is a Sacrament, because it hath no institution from God, which is necessary to all & every sacrament, inasmuch as a sacrament cannot be ordained but by God only, even as the Papists themselves do confess.

To say that Popish confirmation is grounded upon Gods word, is to speak foul untruths. For in the Scripture there is no mention made of the matter, that it must be Chrisme, and that made of oil olive, and Balm, and the same consecrated of a Bishop; nor of the form, that either a Bishop must sign the party to be baptized with the sign of the Crosse; or that a Godfather, &c. must be thereat; nor of the Minister, that of necessity he must be a Bishop that is to confirm: nor of the effects, that thereby sins are pardoned and released, and Baptism consummated and made perfect.

It is an error to say, there is any other ointment given to the strengthening of the Church Militant, besides the Holy Ghost, Jer. 2. 27.

It is an error to maintain that any Bishop can give heavenly graces to any creature.

Canis. ch. chap. 4.

a Nunquam eris Christianus, nisi, in Confirmatione Episcopali fueris confirmatus. De consecra. dist. 5. cap. & Jejunii.

b Catech. Trid. tit. de Confir.

It is an error to ascribe salvation unto Chrisme, and not only unto Christ.

It savoureth of Donatism, to measure the dignity of the Sacraments, by the worthiness of the Ministers.

It is an error to say, that men cannot be perfect Christians; without Popish Confirmation.

It is an error, that by confirmation the holy Ghost is given to the ful.

6. Proposition.

Penance is no Sacrament.

Touching penance, the Papists do publish four things to be noted, whereof none of them is truly grounded upon the Word of God.

Canif. Catec.
cap. 4. Catec.
Trid. de poen.

First, the matter, which they do say is partly the actions of the person penitent, which are sufficient contrition of his heart; perfect confession of all his sins, and that in particular, with all the circumstances, as of time, place, &c. and satisfaction by deeds, which maketh an amends for all his offences; and partly the absolution of the Priest.

Secondly, the Form, which in the Priest is the words of Absolution, which he uttereth over the sinner; in the person penitent, it is his kneeling down at the Priests feet; his making the sign of the Cross upon his breast; and his saying, Benedicite to his ghostly father. The Priest (say they) beareth the person of God, and is the lawful Judge over the penitent; and may both absolve from the guilt of sin, and inflict a punishment, according to the offence.

Thirdly, the minister, who ordinarily is the Curat of every Parish; but extraordinarily, and in the time of great necessity, or by licence, is any Priest. And yet some sins are so grievous, as none may absolve but either the Bishop, or his Penitentiary, as the crime of Incest, breaking of vows, Church-robbing, Heresie, Adultery: and some again none remit or pardon, but the Pope only, or his Legat, as burning of Churches: violent striking a Priest; counterfeiting of the Popes Bulls, &c.

Fourthly,

Fourthly, and last of all, the effect. Hereby they say, the penitent sinner is purged, absolved, and made as clean from all sin, as when he was newly baptized, and besides, enriched with spiritual gifts and graces.

The consideration hereof hath moved, besides the Church of England, all other Churches reformed, to shew their detestation of this new Sacrament, as having no warrant from Gods Word.

The blasphemies are outrageous, and the errors many, and monstrous, comprized in this doctrine of Popish penance. For neither can the matter of this their Sacrament, nor the form, nor the minister, nor the effect be drawn from the Word of God.

They say penance is a Sacrament, and yet can shew no element it hath to make it a Sacrament.

Their Contrition is against the truth: For no man is, or can be sufficiently contrite for his sins.

To confess all sins, and that one after another, with all circumstances unto a Priest, as it is impossible, so it is never enjoined by God; nor hath ever been practised by any of Gods Saints.

That any man in any measure, can satisfie for his sins, it is blasphemy to say, and against the merits of Christ. And yet do the Papists teach it, as also that one man may satisfie for another.

An untruth is it, that any Priest, Bishop or Pope, hath power at his will to forgive sins; or can enjoin any punishment that can make an amends unto God for the least offence.

If penance purge men, and make men clean from all sin, then is there a time, and that very often in this life, when men in this life be perfect; which tendeth greatly to the error of the Catharans, Donatists and Pelagians.

The doctrine of the Papists, that such persons as willingly depart out of this world without their Shrift, are damn'd, is damnable doctrine, and to be eschewed: and yet it is dispersed every where in their books.

a Conf. Helv.
1. c. 14. 19.
Bohe, c. 4. Aug.
ar. 3. 11. 12.
Saxon. ar. 16,
17. Wit. ar. 13.
15. Sue. 28.

Test. Rhem. in
Colof. 1. 16.

* Vaux, cathec.
c. 4. cathec.
Tri. de penit.
Test. Rhem.
annor. Mat.
12: 31. Hills
quartron. 13.
real. p. 65. Pel.
de Soto, meth.
confess. par. 4.
p. 156. 2.

7. Proposition.

T

Orders.

Orders is no Sacrament.

THe Churches of England, and of other places reformed, do acknowledge an order of making ministers in the Church of God, where all things are to be done by order. But that Order is a Sacrament, none but disordered Papists wil say: and yet they observe no order in speaking of the same. For among them,

Canis, Catec.

Some do make seven orders: whereof some they call inferior, and some superior: the inferior be the orders first of Porters, whose office is to keep the door: to expel the wicked, and to let in the faithful: next, Exorcists, or Conjurers, which have power to expel the devils: thirdly, Lectors or Readers, who are to read Lessons, & books in the Church: and fourthly, Acolytes, or Candlebearers, whose office is to bear Cruets to the Altar, with wine and water, and to carry about Candles and Tapers.

The superior is the order of Subdeacons, Deacons, and of Priests. The Subdeacons are to read the Epistle or Service-time, to prepare necessities for the ministration; and to assist the Priest in ministration. The Deacons duty is to read the Gospel, and also to assist the Priest in ministration. The Priest his part, & office is, to minister Sacraments, that is to say, Baptism, Penance, the Eucharist, and to sacrifice for the quick and the dead, Anointing of the sick, and Matrimony.

Others numbring the seven Sacraments, do quite overpass in silence, the Sacrament of Order, & in place thereof mention the Sacrament of Priesthood, as *Faux* of Bishopdome; as *Hugo* the Cardinal, or Archbishopdome, as *H. Paris*,

d Lib. dist. 24.

cap. 1.

e Test. Rhem.

annot. mar. p.

572.

f Ibid. annot.

Luke 22. 19.

These seven Orders, say some Papists, as *Lombard*, are seven Sacraments: which added to the other six, make a 13. Sacraments: and are from Christ, and his Apostles time; yea, were instituted even by Christ himself.

Which their assertions are besides the Word of God. For in the holy Scripture,

Where can it be seen that either orders, as some can make one, or seven Sacraments, or Priesthood, as others think, is a Sacrament? what element hath it? what form? what promise? what institution from Christ?

Where

Where can any of those hideous titles of *Porter*, *Exorcist*, &c. be found ascribed to any minister of the new Testament? or the manner of their creation, or offices established?

Some Papists themselves do write, that all inferior orders are not grounded upon Scripture, but some of them come by tradition *g*. And *Peter Lombard* saith plainly, that five of the seven Orders neither can be read in the Word of God; nor yet were heard of in the Primitive Church *b*.

Where is it appointed to the Ministers of the New Testament, only to minister Sacraments? or to minister more than two, *viz.* Baptism and the Lords Supper?

By what one place of Scripture have Priests authority to offer sacrifice, and that for the quick and the dead also?

Where without extreme blasphemy can they shew that our Savior Christ was a Porter, an Exorcist, an Acolyte, &c. and not always in his Church, a King, a Prophet, & a Priest?

8. Proposition.

Matrimony is no Sacrament.

Matrimony is a state of life, holy, and honorable among all men *a*. Hobeit, to say that the same is a Sacrament instituted, and that by Christ, as the Papists do *b*, we cannot be induced, and that for divers reasons.

For marriage, or the wedded state, was never commanded by God to be taken for a Sacrament.

Again, it hath neither outward element; nor prescribed form, or promise of salvation, as a Sacrament should, and Baptism, and the Lords Supper have.

Besides, Matrimony may be entered into, or not, at our discretion. But it is not at our choice to be partakers, or not to participate of the Sacraments, if we may come by them.

Moreover, Matrimony was ordained even by God himself in the time of mans innocency *c*, but the Sacraments of the New Testament were instituted by Christ.

Finally, it was no Sacrament to the Fathers afore and in the time of the Law; and therefore is no Sacrament to us.

Hereunto subscribe the Churches of God else-where *d*: all

g Majoran. clyp. milit. ec. clef. lib. 1. c. 9.
b Lomb. lib. 4. diss. 24.

a Heb. 11. 4.
b Conc. Trid. Sess. 7. cap. 1. Test. Rhein. annot. Ephes. 5. 32. Catech. Vaux Canis. Gen. 24. Mat. 19. 4, 5, 6.
d Conf. Helv. 1. ar. 20. 37. & 2. c. 19. 39. Basil. ar. 5. Bohe. c. 9. Gal. ar. 24. 35. Belg. ar. 33. Aug. ar. 25. 6. Saxon. arr. 12. 18. Wittem. c. 21. 26. Sus. c. 12. 15.

of us opposing our selves against the manifold adversaries of this truth : whereof

e D. Heron. ad
vers. Virgil.
f c. 1. Epiphan.
g Tertul. con-
tra Mar. lib. 4.
h Epiphan.
i Euseb.

k D. August. de
heres.

l Ibid. August.
m Epiphan.

n D. August. in
heres.

o D. Origen. in
hom. 19.

p Tertul. lib.
de monog.

q Test. Rhem.
annot.

r Tim. 3. 2.
See more at-

terward, artic.
32. *r* Pet. Lom-

barb. l. 4. dist.
42. By spiritual

kindred which
is between the

party that is baptized, or confirmed, and his Godfathers, and Godmothers, and also be-

tween the Godfather, or Godmother, & the parents of the child baptized, or confirmed

(matrimony may not be either contracted or continued) Canis. catec. c. 4. / Supplic. of

the Prince of Orange unto King Philip. *i* Calv. epist. fol. 266. and Chron. of France.

Some have too highly conceived of the wedded state; such are the Papists, when they will have it to be a Sacrament, as hath been said; and such were the Vigilantian Bishops, who would take no men into the Clergy, except they would be married first *e*.

Others again too basely, and badly think of Matrimony, defending (some of them) how it is not meet that any man or woman should marry at all; such were the Gnosticks *f*, Marcionites *g*, the Tatians *h*, the Montanists *i*, the Manichees *k*, the Hierarcites *l*, and the Apostolikes *m*.

That any man or woman should twice marry, the husband or wife being dead, of this mind were the Catharans *n*, Origen *o*, and Tertullian *p*.

That some kind of persons should never marry, as namely, those which have taken holy Orders *q*, or be of spiritual kindred *r*; these errors the Papists do hold.

Lastly, that any persons should not be married but by popish Priests: thinking all those men and women not lawfully married, which are coupled together by Protestant ministers: and therefore have new married such persons. So did the Papists both in the Low Countries *s*, and in France *t*.

2. Proposition.

Extreme Unction is no Sacrament.

The Papists do take Anointing of the sick (which they call extreme Unction) for a Sacrament, whereof (as they write)

The matter is oil hallowed by a Bishop; wherewith the sick person is anointed upon the eyes, Ears, Mouth, Nose, Hands, and Feet.

The form of the words, which the Priest speaketh, when he doth anoint the sick person in the foresaid place, is, saying:

ing: By this oil God forgive thee thy sins, which thou hast committed by thine Eyes, Nose, Ears, and Mouth, by thine Hands and by thy Feet: all the Angels, Archangels, Patriarchs, Prophets, Apostles, Evangelists, Martyrs, Confessors, Virgins, Widows, Infants, heal thee.

The Minister thereof usually is a Priest; but may be any other Christian.

The effect of anointing is to purge, and put away venial sins, committed by mis-spending of our senses; as also sins forgotten.

In this Antichristian doctrine many errors be contained. For,

In respect of the matter, the Papists make of a greasie matter, a spiritual ointment; whereas there is none ointment spiritual but the holy Ghost.

In respect of the form, the only propitiator, and mediator between God and Man, Christ Jesus is blasphemed; and the merit and power of his death, ascribed unto greasie oil. Besides, Christ is not acknowledged for the only Saviour of mankind, and Physician of our souls; but other Physicians be called upon besides him.

In respect of the Minister, they hold how any man hath power to forgive sins, which belongeth unto God alone: also, that other men, yea women (and not the Ministers of the Word only) may be the Ministers of the Sacraments.

In respect of the effect, they teach us (which is utterly untrue) that neither all sins be mortal; nor that Christ hath cleansed such as be his, from all their sins, by his precious blood.

10. Proposition.

The Sacraments are not to be abused, but rightly to be used of us all.

The proof from Gods Word.

IN the Word of God the right use of the Sacraments, and the ends of their institution are evidently set down. For

c Mat. 26.

26, 27.

d 1 Cor. 10. 16.

e Conf. Helv.

1. ar. 22. & 2 c.

20. & 2. c. 20.

21. Bohem. c.

11. 13. Gal. ar.

35. 38. Bel. ar.

34. 35. Aug.

ar. 2. 9. Sax. ar.

13. 15. Witt.

c. 10, 19. Suev.

c. 13. 18.

a See in this

art. prop. 1.

b Calv. epi.

pl. 118.

c Sicidan,

commen. 1. 9.

d Tert. contra

Marc. l. 1. & 4

e Cypr. Vale-

ra of the Pope,

&c. p. 55.

f D. Humf. in

vita Juel. p. 81.

g D. Morison.

de depr. Rel.

Orig. pag. 24.

h Philastrius.

i Tert. contra.

Mar. lib. 4.

k D. Cypr. ad

Julian.

l Sue. ar. 23.

prop. 3.

m Conc. Car-

thag. 3. can. 6.

n Art of the

peace between

Spain and

Eng. ar. 1. 1604

ar. 2. concer. a

moder. See

more in the

Art of Bap. the

L. Supper also.

ar. 28. prop. 5.

Concerning Baptism, Christ saith, Teach all Nations, baptizing them, &c. *a*. He that shall believe, and be baptized, shall be saved *b*.

Touching the Lords Supper, saith our Savior, of the Bread, Take eat, &c. and of the Cup, Drink ye all of it *c* and *S. Paul*, The cup of blessing, which we bleis, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ *d*?

This truth do the Churches reformed by their Confessions subscribe unto *e*.

The Errors and adversaries unto this truth.

Then greatly do they sin, who either do not use the Sacraments at all, as do the *Scwenkfeldians* *a*, or minister the but unto whom they list: so is Baptism of the *Servetians* *b*, and *Anabaptists* *c*, ministred only unto elder persons, and denied unto Infants, and so is the same Sacrament of the *Marcionites* ministred unto single persons, but denied unto married folks *d*: or do abuse them.

So abused is baptism by them who baptize things without reason, yea sometimes without life or sense: so have the *Papists* baptized both *Bels* and *Babels*, as the great *Bel* of *S. John de Lateran* at Rome, by Pope *John* the 14, who named it *John*, after his own name *e*, and the great *Bel* of *Christs Church* in *Oxford*, which *D. Tresham* the Vicechancellor, named *Mary*; *Babels*, as the Duke of *Alva* chief Standard, which he used in the Low Countries, was baptized by *Pius Quintus*. An. 1568. and called *Margaret* by the said Pope *g*, & so the *Cataprygians* baptized the dead bodies of men *h*.

Again, Baptisme was abused by the *Marcionites*, when they baptized the living for the dead *i*, also by the *Novatians* *k*, and *Papists* *l*, when they rebaptized Infants afore baptized, as they termed them, by *Heretikes*.

And so abused was the Lords Supper by certain *Heretikes*, condemned in a Council at *Carthage*, whose manner was to thrust the Sacrament into the mouths of dead men *m*, and is by the *Papists*, whose guile is to use it magically, as a salve against bodily sickness, and adversity: also to carry the same about pompously, & superstitiously in the open streets, to be adored of the beholders.

II. Proposition.

*All which receive the Sacraments, receive not therewith-
all the things signified by the Sacraments.*

The proof from Gods Word.

VVE read in the holy Scriptures, that
Some persons do receive the Sacraments, & the
things signified by the Sacraments, which are the remission
of sins & other spiritual graces from God: and so received
was the Sacrament of Baptism, of *Cornelius* ^{a Acts 10. 47.} & the Lords
Supper, of the good Disciples ^{b Mark 18.} and the godly *Corinthians* ^{c 26. &c.}
Some again receive the Sacraments, but not the things by
them signified: so received was Baptism of *Simon Magnus* ^{d Acts 8. 13.}
and the Lords Supper of *Judas* ^{e John 13. 26.} and so receive the A-
theists, Libertins, and impenitent persons ^{f 1 Cor. 11. 17. &c.}

And some receive not the Sacraments at all, and yet are
partakers of the things by the Sacraments signified: such a
communicant was the Thief upon the Cross. ^{g Luke 23. 43.}

This maketh us to conceive wel both of these men, and
women, which would, and yet cannot communicate in the
publike and Christian assemblies; and of the children of
Christian parents, which depart this world unbaptized.

Furthermore it is apparent, how
Salvation is promised to such as are baptized, yet not
simply in respect of their Baptism, but is they do believe. ^{h Mar. 16. 16.}

Again, *S. Paul* saith, whosoever shall eat the bread, or
drink the Cup of the Lord
Unworthily, shall be guilty of the body and blood of
Christ. ^{i 1 Cor. 11. 27. k Confes. Hel. l ar. 10. and 21. c. 19. 21. Basil. ar. 3. 6. Bohem. c. 11. 13. Gal. ar. 24 36. 37. Bel. ar. 33 35. Aug. in 13. 3. Saxon. ar. 13. 14. Wit. c. 10. Sue. c. 27. a Test. Rhem. an. 1. Pet. 3. 21}

And this the purer Churches every where do acknow-
ledge.

The adversaries unto this truth.

The Papists therefore be in a wrong opinion, which de-
liver, that,

The Sacraments are not only Seals, but also causes of
grace, and

The

Ibid. annor.
marg. p. 357.

The Sacraments do give grace, even because they be delivered and received, *ex opere operato*.

26. Article.

Of the unworthiness of the Ministers, which hinder not the effects of the Sacraments.

Although in the visible Church the evill be ever mingled with the good, and sometime the evil have chiefe authority in the ministration of the Word, and Sacraments: yet forasmuch as they doe not the same in their own name, but in Christs, and do minister by his commission, and authority, we may use their ministry, both in hearing the Word of God, and in receiving the Sacraments. Neither is the effect of Christs ordinance taken away by their wickedness, nor the Grace of Gods gifts diminished from such as by faith and rightly do receive the Sacraments ministered unto them, which are effectually, because of Christs institution, and promise, although they be ministered by evil men.

Nevertheless it appertaineth to the discipline of the Church, that enquiry be made of evil ministers: and that they be accused by those that have knowledge of their offences, and finally, being found guilty, by just judgement be deposed.

The Proposition.

1. The effect of the Word, and Sacraments, is not hindered by the badness of Ministers.
2. Evil Ministers are to be searched out, convicted, and deposed, but orderly, and by the discipline of the Church.

1. Proposition.

The effect of the Word, and the Sacraments, is not hindered by the badness of ministers.

The

The prooffe from Gods Word.

OF the ministers ecclesiastical the Church is to conceive neither too sinisterly, as though their unworthinesse could make the Word and Sacraments the lesse effectual to such as worthily do hear, and receive them: nor on the other side too highly, as if the dignity of their calling were cause good enough, that what they do, or say *ex opere operato*, take happy effects.

These things from the Scriptures are manifest, which teach us, that wicked ministers even the Scribes and Pharisees sitting in *Moses* chair *a*, and preaching Christ, though through *a* Mat. 23. 1. envy, strife, and contention *b*, are to be heard; & many administer the Sacraments; as did the Ordinary Priests among the Jewes, whereof very many, both afore, and after that our Saviour came into the world were most wicked men: and the best are but the Ministers of God *c*, and Gods laborers *d*. *b* Phil. 1. 15. *c* 1 Cor. 4. 1. *d* 1 Cor. 3. 9. *e* Conte Helv. 1. ar. 5. 10, 12. *f* Hel. 2. 1. 18. 21. *g* Bohe. c. 11. 12. *h* Galat. 3. 35. *i* Aug. ar. 8. Sax. ar. 11. 13. *k* Wir. ar. 31. *l* Sac. ar. 13. *m* 1 Cor. 3. 7.

Alto the purer Churches bear witness hereunto. Neither is he (whosoever) that planteth any thing, neither he that watereth, but God that giveth the increase, saith Saint *Paul*. And a sign of a good spirit is it, to regard not so much who speaketh, or ministrerh, or what is uttered, and offered from God.

Errors and adversaries unto this truth.

The due consideration of the premises wil both settle us the more firmly in the truth; and make us the more carefully to abhor all adversaries thereof, as in old time were the Donatists, and the Petilians, who taught, that the Sacraments are holy, when they be administered by holy men, but not else: as also the Apostolikes, or Henricians, who had a fancy he was no Bishop, which was a wicked man *b*. Among the Fathers also, *Cyprian*, and *Origen* were not found in this point. For *Cyprian* published, that no minister could rightly baptize, who was not himself endued with the holy Ghost *c*. he further delivered, that whosoever do communicate with a wicked minister, do sin *d*.

U

Origen

a D. August. in Pla. 100. & 32. *b* Idem contra Petil. lib. 4. *c* Magdeburg. eccles. hist. Cant. 12. cap. 5. fol 844. *d* D. Cyprian, epist. lib. 1. ad Mag. cap. 6. *e* Ibid. cap. 2.

Origen held, that in vain did any minister either bind or loose, who was himself bound with the chains of sin and wickedness.

D. Orig. in Math. tract. 1.

Such adversaries in our time be the Anabaptists, the Family of Love, the disciplinarians (nally termed Puritans,) Sabbatarians; the Brownists, and Papists. For

Wilk. against the Fa. ar. 14. p. 66.

The Anabaptists will not have the people to use the ministry of evil ministers: and think the service of wicked Ministers unprofitable, and not effectual; affirming that no man who is himself faulty, can preach the truth to others.

The Family of Love do say, that no man can minister the upright service, or ceremonies of Christ, but the regenerate

G. H. N. evang. c. 23. 6. 3. b. F. m. 1. epist. to M. Rogers.

also that wicked men cannot teach the truth. The disciplinarian Puritans do bring all ministers which cannot preach, and their services into detestation. For their doctrine is, that

Lear. disc. p. 62. T. C. 1. c. p. 104. Ber. de Loquereas of the Church, c. 10. m. Lear. disc.

Where there is no Preacher, there ought to be no minister of the Sacraments.

None must minister the Sacraments which do not preach.

The Sacrament is not a Sacrament, if it be not joined to the Word of God preached.

It is a sacrilege, to separate the ministration of the word preached, from the Sacraments.

Of these mens opinions be the Sabbatarians among us. For their doctrine is to the common people, that unless they leave their unpreaching ministers every Sabbath day, & go to some place where the word is preached, they do prophane the Sabbath, & subject themselves unto the curse of God.

D. Badoc. of the Sab. 3. book. p. 173. R. H. on Psal. 122.

So the Brownists, No man is to communicate (say they) where there is a blind, or dumb ministry.

The Papists do cross this truth, but after another sort. For

Pope *Hildebrand* decreed and commanded, that no man should hear Mass from the mouth of a Priest, which hath a wife.

B. Jewel, on Ag. 1. ser. 9. I. c. Rhem. annot. tit. 3. 10.

The Rhemists do publish, how The Sermons of hereticks (and so tarre they all Pro-
testant

testant Ministers) must not be heard, though they preach the truth. Their prayers and Sacraments are not acceptable to God, but are the howling of wolves.

*Ibid. an;
Mar. 3. 13.*

2. Proposition.

Evil ministers are to be searched out, convicted, and deposed, but orderly, and by the discipline of the Church.

THe wicked and evil ministers must not alwaies be endured in the Church of God. For they are the evil and unprofitable servants *a*, the eyes which do offend *b*, the un-
a Mat. 25. 26.
b Mat. 18. 19.
c Mat. 5. 13.
favoury salt *c*, which are carelessly to be seen unto; and if admonitions will not serve, deposed: yet orderly, and by the discipline of the Church. For that God which appointed a government for the civil state, hath also given authority unto his Church to punish offenders, according to the quality of their transgressions. And so may we read in the Word of God.

Let the Church saith our Saviour *d*.

d Mat. 18. 17.

Let such *a* one by the power of our Lord Jesus Christ, be delivered unto Satan, for the destruction of the flesh, that the spirit may be saved in the day of our Lord Jesus, saith Saint Paul *e*.

So the neighbor Churches *f*.

The adversaries unto his truth.

f Helv. 2. c. 18.
Bohe. 2. c. 18.
ar. 11. Suev. ar. 35.

Then deceived and out of the way, are the Brownists, and Barrowists, which are of mind, that

Private persons in themselves have authority to depose unmeet ministers; and to punish malefactors *a*.

a R.H. in Psal. 121. p. 117.

Every particular member of a Church in himselfe hath power to examine the manner of administering the Sacraments, &c. to call men unto repentance, &c. *b*, to reprove the faults of the Church, and to forsake that Church, which will not reform her faults upon any private admonition *c*.

b Bar. disco. p. 96.
c Giff. rep. un- to Bar. and Gr. in the end of Brown tract. of the life, and mean, Bred. de test. p. 122.

For want of the due execution of discipline against persons offending, and malefactors *d*, both women may leave their husbands (as some have done) & husbands their wives, and go where it is in force. See more in Art. 33. Prop. 1.

27. Article.

Of Baptism.

1. Baptism is not only a sign of profession, and mark of difference, whereby Christian men are discerned from others that be no Christians, but, it is also a sign of regeneration, or new birth, whereby as by an instrument, they that receive Baptisme rightly, are grafted into the Church, the promises of the forgiveness of sin, and of our adoption to the Sons of God, by the holy Ghost, are visibly signed and sealed: Faith is confirmed, and grace increased by vertue of prayer unto God.

3. The Baptism of young children is in any wise to be retained in the Church, as most agreeable with the institution of Christ.

The Propositions.

1. Baptism is a sign of Profession, and mark of difference whereby Christians are discerned from other men, that be no Christians.

2. Baptism is a sign or seal of the Regeneration, or new birth of Christians.

3. Infants, and young children, by the Word of God, are to be baptized.

1. Proposition.

Baptism is a sign of Profession, & mark of difference whereby Christians are discerned from other men, that be no Christians.

The proof from Gods Word.

HOW the Sacraments are tokens: and therefore that Baptism is a sign of the true Church; which be Christians,

ans, it is apparent from Gods Word in the first proposition of the nineteenth Article afore going, and the same do the Churches of God acknowledge.

The Error and aduersaries unto this truth.

This declareth us to be sound Christians, and Not Nazarens, who were with the Jewes circumcised, and baptized with Christians, and so (as Hierom writeth of them) were neither Jewes, nor Christians.

Not Manichæans, which baptize not any. Not false Christians, or Marcionites, which did baptize the living for the dead. Which Marcionites also denied Baptism unto all married persons, and baptized none but persons single, virgins, widdowes, and women divorced from their husbands.

Not Origenists, who maintain a Baptism by fire; as also that after the resurrection of our bodies, we shall have need of Baptism.

Not of *Matthew Hamans* opinion (that Norfolk Heretike) which stood in it to the death, that Baptism is not necessary in the Church.

Not Anabaptists, which number Baptism among things indifferent, and so to be used, or refused, at our discretion.

Not Familists, which say there is no true Baptism, but only among themselves.

Not Papists, who both baptize Bels, and Babels, as afore hath been shewed, and yet prop. 10. and 11. make the vow, and profession of the Monachal, or life of a Monk, as good a token of Christians, as Baptism.

Proposition. Baptism is a sign or seal of the Regeneration, or new birth of Christians.

The proof from Gods Word.

Baptism, of *S. Paul* is called the washing of the new Birth, of others, the Sacrament of the new Birth, to

See afore ar.

25. p. 11.

1 Cor. 12. 13.

Ad. 2. 38.

Tit. 3. 5.

Mark. 16. 16.

Ad. 2. 14. 41.

Conf. Helv.

ar. 21. & 2. c. 20.

Boh. c. 12. Gal.

ar. 35. Belg. ar.

34. Aug. ar. 9.

Saxon. ar. 23.

Witem. c. 10.

Suev. c. 29.

Cyp. ad Joh.

D. August. de

pec. mer. lib. c.

20.

Theod. dimi-

der. c. de Bap.

d Mag. ec. hist.

Cen. c. 65. fol.

387.

Gerion. tra.

contra Flagel.

signifie how they which rightly (as all do not) receive the same *e*, are ingrafted into the body of Christ *e*, as by a seal be assured from God, that their sins be pardoned, and forgiven *d*, and themselves adopted for the children of God *e*, confirmed in the faith *f*, and do increase in grace, by vertue of praier unto God *g*.

And this is the constant doctrine of all Churches Protestant and reformed *h*.

The Errors and adversaries unto this truth.

But no part of the true Church thinketh as many old heretikes, *viz.* that

The baptized of the Orthodoxall ministers, are to be rebaptized, as said the Novatians *a*.

Original sin is not pardoned in infants, as said the Pelagians, because they have no such sin in them at all *b*.

Only sins past, and not sins future, or not yet committed, are by baptism cleansed, as the Messalians held *c*.

Being once baptized, we can no mote be tempted, as thought the Jovinians: which was the error of the Pelagians *d*.

The baptism of water is now ceased: and the baptism of voluntary blood by whipping is come in place thereof, without which none can be sav'd, as the Flagelliferans publish *e*.

We also condemn the opinion

Of the Russcis, that there is such a necessity of baptism, as that all that die without the same are damned *f*.

Also of the Banisterians, which say that the water at baptism is not holy, in respect that it is applied to an holy use; and that the ordinary, and common washings among the Turks, and Jews, is the same to them that baptism is to us *g*.

Likewise of the Family of Love, which conceive basely of this Sacrament, calling it in derision, Elementish water, and of no better valluie or vertue, then common water *h*.

Also the Anabaptists, who ascribe no more unto baptism, then unto any other thing, civilly discerning one man from another; and say that the Sacraments of the New Testament are no instruments to raise or confirm faith *i*.

And lastly, of the Papists, who maintain, that

Baptism

i Albemar. concil. 10. pug. nan. 10. 131.

Baptism serveth to the putting away of original sin only.

Baptism bringeth grace, even ex opere operato.

3. Proposition

Infants, and young children, by the Word of God, are to be baptized.

The proof from Gods Word.

Although by expresse terms we be not commanded so to baptize young children: yet we believe they are to be baptized, and that for these, among other reasons.

1. The grace of God is universal, and pertaineth unto all: Therefore the sign, or Seal of grace is universal, and belongeth unto all, so wel young as old.

2. Baptism is unto us, as Circumcision was unto the Jews. But the Infants of the Jewes were circumcised. Therefore the children of Christians are to be baptized.

3. Children belong unto the Kingdome of Heaven, and are in the covenant; therefore the sign of the covenant is not to be denied them.

4. Christ gave in commandment that all should be baptized, therefore young children are not to be exempted.

Christ hath shed his blood as wel for the washing away the sins of children, as of the elder sort. Therefore it is very necessary that they should be partakers of the Sacrament thereof.

All Christian Churches allow of the baptism of Infants.

The adversaries unto this truth.

The premises declare, that

They slander us which say, that all Protestants deny the Baptism of children to be necessary, and this is Runnagate Hills report.

They cry which oppugn this truth, as do many persons, but not after one, and the same sort. For

Some utterly deny that Infants, or young children are to be baptized, so did the Pelagians, the Heracleans, and the

Henricians;

1. D. Tho. de
1. l. Altari.
1. Test. Rhen.
an. Gal. 3. 27.

Mar. 13. 14.

1. Mar. 28. 10.

1. Cor. 12. 13.

1. 1. Cor. 12. 13.

1. 1. Cor. 12. 13.

1. 1. Cor. 12. 13.

1. 1. Cor. 12. 13.

1. 1. Cor. 12. 13.

1. 1. Cor. 12. 13.

1. 1. Cor. 12. 13.

1. 1. Cor. 12. 13.

1. 1. Cor. 12. 13.

a Hills quart.

real. 14.

b D. August. de

Ver. Apo. 16. de

Bap. par.

e Mag. eccles.
hist. xvi. c. 12.
a Bullin con-
tra Anab. l. 1.
elbid. l. 2. c. 13.
f Althamar. lo.
pug. co. 131.
g Epi. minist
Bern in Cal.
pist. fol. 118.
b Display H.
7. a.
i Bar. disc. p. 9.
k Giffords re-
ply.
l Sacramento-
rum autem pri-
mū autem pri-
mum pro natu-
ra sua admini-
strari debet vel
infantibus, vel adultis. Infantibus autem iis qui sunt liberi ex utero quo sumi intra. Intra au-
tem qui ecclesia Eutazia sc. Subi, civat. D. Fenner. 5. Theo. cult. m. R. A. conf. of Brow. p. 113.

n See afore ar.
25. p. 8.
o See ar. 26. pr.
1. Declarent u-
binam legem
tam necessariā
esse copulandam
angelis verbis
predicationem
aut admini-
strationem Sacramenti, ut nisi concio habeatur, renaſcentium lavacro infans aspergi non possit?
p Querrimus. p. 80. Hefſius, de 600. ar. Pontif. lo. 16.

Henricians; and so do the Anabaptists, whereof said some, how baptism is the invention of Pope *Nicholas* and there-fore naught & others, that baptism is of the devil. So thought *Melchior Hoffman*, so also do the *Swermerians* (a sect among the said Anabaptists) the *Servetians* g, and the Family of Love, which doth hold that none should be bapti-zed until he be thirty years old h.

Others refuse to baptize not all, but some infants. So denied is baptism by the *Barrowists* unto the seed of whores, and witches i, by the *Brownists*, unto the children of open sin-ners k, by the *Disciplinarians* unto their children which sub-ject not themselves (as *Dud Fenner* saith) unto the disciplin of the Church, or obey not the *Presbyteriall* decrees l.

Others allow the Baptism of Infants, yet think those In-fants not lawfully baptized, which are baptized either by the now ministers of the Church of England, as the *Brownists* do think m, or by Protestant ministers, as the *Papists* are of

mind, witness their rebaptizing of infants in *France*, and in *Netherland* n, or by unpreaching ministers, as the discipli-narian Puritans do hold o.

And others are of opinion that none are to be baptized which beleeve not first.

Hence the Anabaptists, Infants beleeve not, therefore be not to be baptized. Hence the Lutherans; Infants do be-leeve p, therefore to be baptized.

28. Article.

Of the Supper of the Lord

1 The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another, but rather it is a Sacrament of our re-
demption

redemption by Christs death : Inſomuch that to ſuch as worthily, and with faith receive the ſame, the bread which we break, is partaking of the Body of Chriſt, and likewiſe the Cup of bleſſing, is a partaking of the blood of Chriſt, 3 tranſubſtantiation (or the change of the ſubſtance of bread and wine) in the Supper of the Lord, cannot be proved by holy writ, but is repugnant to the plain words of Scripture : overthroweth the nature of a Sacrament, and hath given occaſion to many ſuperſtitious. 4 The Body of Chriſt is given and taken, and eaten in the Supper, only after an heavenly, and ſpiritual manner : and the mean whereby the Body of Chriſt is received, & eaten in the Supper, is faith. The Sacraments of the Lords Supper were not by Chriſts ordinance, reſerved, carried about, liſted up, or worſhipped.

The Propoſitions.

1. The Supper of the Lord is a ſign of the love that Chriſtians ought to have among themſelves.
2. The Lords Supper is a Sacrament of our Redemption by Chriſts death, and to them which receive the ſame worthily, by faith, a partaking of the body and blood of Chriſt.
3. The Bread and Wine in the Lords Supper, be not changed into another ſubſtance.
4. The Body of Chriſt is given, taken, and eaten after an heavenly and ſpiritual, not after a carnal ſort.
5. To reſerve, carry about, liſt up, or worſhip the Sacrament of the Lords Supper, is contrary to the Ordinance of Chriſt.

1. Propoſition.

The Supper of the Lord is a ſign of the love that Chriſtians ought to have among themſelves.

The proof from Gods Word.

THe Supper of the Lord is a token of the love that Christians ought to have among themselves. For which cause it is called the Lords Table *a*, the Lords Supper *b*, a Communion of the Body of Christ, and they that partake thereof, though they be many, yet are but one bread, and one body *c*.

a 1 Cor. 10. 17.
b 1 Cor. 11. 10.
c 1 Cor. 10. 16.
17.
d Conf. Hel. 2.
cap. 21. Basil.
ar 6. Bohem. c.
13. Belg. ar. 35.
Saxon ar. 14.
Sue. c. 18.
a Hol. chron.
fol. 1299.
b Test. Rhem.
an. 1 Cor. 10.
21.

This is the doctrine of all Christian Churches.

The errors and adversaries unto this truth.

So think not those men, who either with heretike *Harmant* deny the use of the Lords Supper to be necessary *a*, or with the Rhemists rail on it and the Protestants that use the same, calling it a prophane, and detestable table, the Cup of devils *b*.

2. Proposition.

The Sacraments of the Lords Supper is a Sacrament of our redemption by Christs death, and to them which receive the same worthily, by Faith, a partaking of the body and blood of Christ.

a Mat. 26. 28.
b Luke 22. 19,
20.

The proof from Gods Word.

Mark 14. 24.
c 1 Cor. 11. 24.
1 Cor. 11. 28,
&c.
d 2 Cor. 13. 5.
John 6. 49.
e 1 Cor. 10. 16.
17.
f Conf. Hel. 1.
ar. 22. & 2. c. *d*.
21. Basil. ar. 6.
Bohem. c. 13.
Gal. ar. 37. Be.
ar. 35. August.
couch. the
Massé ar. 1. 3.
Saxon, art. 13.
Wittenm. c. 19.
Sue. c. 19.

THe Sacrament of the Lords Supper is to all Christians a Sacrament of our redemption by Jesus Christ. For

This is my blood of the New Testament which is shed for many, for the remission of sins *a*; this is my body, which is given for you, &c. This Cup is the New Testament in my blood, which is shed for you, saith our Savior *b*.

And to such as receive the same worthily *c*, and by Faith *d*, it is the partaking of the body and blood of Christ *e*.

This is a truth openly both maintained, and testified by the neighbor Churches *f*.

The errors and adversaries unto this truth.

Diversly hath this proposition been oppugned. For Some either denying, or not acknowledging the benefit of so heavenly a Sacrament, do say, how

It is to be received only for obedience sake to the Prin-

ces

ces commandment, but is of none effect to the perfect ones.

An opinion of the Families *a*.

It doth neither good nor hurt to the receivers. The Mel-
salian error *b*.

It doth much hurt, and no good, to participate the Lords
Supper among Protestants, say the Papists *c*.

It is no sign assuring us that all our sins through Christ
are pardoned. For only venial and mortal sins, are there-
by remitted *d*, and we must alwaies doubt of the forgive-
ness of our sins *e*, say the Papists.

Others do teach, that

It can profit such as have no faith, as Babes, and Infants,
in which errors be the *Russians* *f*; yea, the dead bodies of
men *g*.

It can benefit such as receive it not at all, if on their behalf
it be administered, as persons absent, upon the Seas. in the
wars, yea, and dead and present too; when yet they partici-
pate not, but the Priest for them. Their errors the Papists
defend.

3. Proposition.

*The Bread and Wine in the Lords Supper, be not changed
into another substance.*

The prooffe from Gods Word.

TRansubstantiation, or the change of the substance of
Bread and Wine in the Supper of the Lord, we do ut-
terly deny; and the reasons moving us thereunto are, for that
it is repugnant to the plain words of the Scripture. For

I will not drink henceforth of this fruit of the Vine, saith
our Savior Christ *a*. Which fruit, had it really been either
the Blood, or by way of concomitance, the very Body and
Blood of Jesus Christ. then our Lord had eaten himself,
which is not only blasphemous to be spoken, but also impos-
sible to be done, and directly against the Word of God,
where commandment is often given, that the blood with
flesh (not of beast, much lesse of man) must not to be eaten *b*.

a Leon. Ram;
Cont. 1380.

b Theodoret.
eccles. hist.

c What can
the Protestant
Churches af-
ford you? &c.
the communi-
on? O poiso-
ner C. p. I bet-
ter it were for
you to eat so
much Russ
bane then that
polluted

bead; and to
drink so much
gall, or Vipers
blood, then
that sacrilegi-
ous wine.

Garnish of the
soul, &c. prin-
ted at Ant-

werp an. 1569.
by Joach. Tio.

d Catech. Tri.
e Conc. Trid.

ses. 6 cap. 9.
f Al Guag de

reliq. Mulcov.

p. 18.

g Conc. Car-
thag. 3. can. 6.

a M. 26. 29.
Mark 14. 25.

b Gen. 9. 4.
The Lev. 17. 14.

c Act. 3. 21. The heaven must contain Jesus Christ, until the time that all things be restored, saith *S. Peter*. If Christ therefore corporally, according to his humanity be in heaven, then is he not in the Sacrament.

As often as ye shall eat this Bread (not Christ his real Body;) and drink this cup (not the real blood of Christ,) you shew the Lords death til he come, saith *St Paul*. Therefore he is not come; which he must be, being under the forms of Bread and Wine.

Transubstantiation besides, overthroweth the nature of the Sacrament. For where there is no Element, there can be no Sacrament, because Gods Word comming unto the Element maketh a Sacrament.

Finally, it hath been the occasion of much superstition, and Idolatry. For from hence proceeded the Reservation of the Transubstantiated bread for sundry superstitious purposes; hence the adoration of the bread, even as God himself, and that both of Priest and people; hence the carrying about in pompous procession, of the wafer-God; and hence the Popish feast called Corpus-Christi-day.

The right consideration hereof hath moved all the Churches reformed, to shew their detestation hereof both by their Sermons, and writings.

The adversaries unto this truth.

Abominable therefore be the Popish errors, viz. that In the Eucharist there is not the substance of Bread and

Wine, but only the meer accidents and qualities.

Substantially, and really the Body and Blood, together with the soul, and Divinity of our Lord Jesus Christ, and therefore whole Christ is contained in the Sacramental Eucharistical.

Under each kind, and under every part of each kind severally, whole Christ is comprized.

After the consecration in the wonderful Sacrament of the Eucharist, the Body and Blood of our Lord Jesus Christ is; and that not only in the use, while it is taken, but afore also, and after in the Hostie, or consecrated pieces, reserved, or remaining after the Communion.

In

s Conf. Helv. 1.
ar. 25. & 26.
ar. Basil. art.
Winem. c. 19.

a Conc. Trid.
sess. 3. c. 3.
b Test. Rhem.
innor.
Mar. 26. 6.
c Conc. Trid.
sess. 3. Vauz.
Catec. c. 4.

d Conc. Trid.
sess. 3. 4.

In the holy Sacraments, Christ, the only begotten Son of God, is to be adored with the worship of Latria.

Marcon also that detestable heretike, held that the wine of the Lords Supper was converted into blood f.

Conc. Tild.
sess. c. 3.
f Epiphan.
heret. 3.

4. Proposition.

The Body of Christ is given, taken, and eaten, after an heavenly and spirituall, not after a carnall sort.

The prooffe from Gods Word.

THe regenerate have in them a double life, one carnal, the other spirituall.

The life carnal and temporary, they brought with them into this world: The life spirituall was given unto them afterward in their second birth through the Word.

The life carnall and corporall is common to all men; good and bad, and is maintained and preserved by earthly and corruptible Bread, common also to all and every man.

The life spirituall is peculiar only to Gods elect, and is cherished by the Bread of life, which came down from heaven, which is Jesus Christ, who nourisheth and sustaineth the spirituall life of Christians, being received of them by Faith.

Which spirituall Bread that he might the better represent, he hath instituted earthly and visible Bread and Wine, for a Sacrament of his Body and Blood. Whereby he doth testifie, that as verily as we receive the Bread with the hands, and chew the same with the teeth, and tongue, to the nourishing of this life temporal: even so by faith (which is in place of hands and mouth to the soul) we verily receive the true Body, and the true blood of Christ our only Savior, to the cherishing of the spirituall life in our souls.

And herein there is a goodly consent with the most of the reformed Churches and us.

The adversaries unto this truth.

Jointly we withstand the adversaries thereof whose ever, as

d-Conf. Helv.
1. ar. 22. & 23.
22 Basil. ar. 6.
Bohem. c. 28.
Gal. ar. 36.
Belg. ar. 35.

a Aliqui
metaphysici
fugimus, sed in
signatum de-
labimur
corruptam
pani, & vino
substantiam e-
quidem relin-
quendo, sed cor-
porale Christi
corpus ita coad-
unando, ut sub-
stantia sub-
stantiam vel
localiter,
vel definitivè,
vel omnibus

istis modis simul contineat. quod ipsum perfectio nil est aliud, quam Transubstantiationis quod-
dam quasi involucri, &c. J. x. l. de dicitur. b. l. l. Euchar. p. 8. b. Anter Consecration there
is neither bread, nor wine left in this Sacrament. Laith Vaux in his Catech.

By the vertue of the words of Consecration, the substance of bread is turned & chan-
 ged into the very body of Christ; and the substance of wine is turned into the blood of
 Christ, the holy Ghost working by a divine power. So that Christ is wholly under the
 form of Bread, and in every part of the Host being broken, Christ is wholly, Also under
 the form of wine, & in every part thereof being separated Christ is wholly, Can. car. c. 4.

Romanenses inroduxerunt corruptionem, vos (Lutherani) corruptiores eius errorem, &
plurimorum errorum matrem, magis corrupta J. x. l. de dicitur. b. l. l. Euchar. p. 3. l. b.

3. Proposition.

a Mat. 26. 20.

Mark 14. 22.

Luke 22. 19.

1 Cor. 10. 16.

11. 2.

b Mat. 26. 27.

Mark 14. 23.

Luke 22. 17.

1 Cor. 11. 25.

c Luke 22. 29.

d Cor. 11. 24, 25.

e Confe. Helv.

2. c. n. B. Glar.

f Bohem. c. 13.

g A. g. de Missa,

sr. 1. Sax. ar. 14.

Witem. c. 19.

To reserve, carry about, lift up or worship the Sacrament
 of the Lords Supper, is contrary to the ordinance of Christ.

The proof from Gods word.

THe true & lawful use of this Sacrament hath been afore
 set down: And therefore it may suffice us to be remem-
 bred, how the Lords Supper was ordain'd, that the bread
 should only be broken, and eaten a, the cup should only
 be given, and drunken b, & all this is done in remembrance
 of Christ c. And so also testifie the Churches reformed d.

Adversaries unto this truth.

But contrary to the institution of Christ, the Papists a-
 buse this holy Sacrament. For They

They reserve the same; and not only so, but take it to be a Catholike, a pious, and necessary custome, so to reserve it, and besides, they think every piece and particle of the Sacrament so reserved, is the very blood of Christ *b*.

They carry it about, both unto sick folks. Hence saith the Festival *c*.

As often as any man seeth that body at Mass, or borne about to the sick, he shal kneel down devoutly, and say his *Pater noster*, or some other good praier in worship of his soveraign Lord. And also thorow cities & Towns. For whensoever the Pope goeth any journe, the sacramentall bread is carried before him on an ambling Jennet, as the Persian Kings have before the carried their Orsmada, or holy fire *d*.

In Spain even at this day in the time of the peace between the two mighty Kings of great Britain and Spain; those English men, as meeting the Sacrament in the streets, will neither do reverence thereunto; nor go aside, nor turn into some house, do fall into the danger of the not holy, but bloody Inquisition *e*.

They worship it, and for the same have ordained a certain set and solemn feast, called Corpus-Christi-day, on which the Sacrament is borne about, lifted up, and most idolatrously adored *f*.

Bel, accompanied with the scum and baggage of the Roman Court,

Thither go the dishes and spits, old shoes, caldrons, and kettles, and all the scullerie of the Court, whores and jesters. Thus the Sacrament arriveth with this honorable train, to the place whither the Pope is to come: it there awaiteth his comming. And when the master is known to approach neer the people, it goeth forth to receive him. So Cyp. Valera, a Spaniard, in his treat. of the Pope, and his auth. p. 17. *e* Ag. of the peace, &c. an. 1604. ar. 2. in the end touching a Moderation, &c. *f* Trid. sess. 3. c. 3.

a Concil. Tri.
sess. 3. c. 6.
b Ibid. can. 4.
Sermons fol.
196. b.

d See cerem.
Pontif. lib. 1.
When the
Pope goeth
from one peo-
ple to another,
he sendeth be-
fore him, yea,
and sometime
a day or two
daies journey,
his Sacrament
upon a horse
carrying at his
neck a little

29. Article.

Of the wicked, which do not eat the body and blood of Christ in the use of the Lords Supper.

The wicked, and such as be void of a lively faith, although they doe carnally, and visibly presse with their teeth (as St Augustine saith) the Sacrament of the body

and

and blood of Christ: yet in no wise are they partakers of Christ, but rather to their condemnation, do eat, and drink the sign, or Sacrament of so great a thing.

The Proposition.

The wicked, and such as be void of a lively faith, do not eat the Body, nor drink the blood of Jesus Christ, in the use of the Lords Supper.

The prooffe from Gods Word.

Saint Paul doth shew, how the Supper of the Lord is received of some worthily, which do examine and judge themselves *a*, and discern the Lords Body *b*, as also do abstain from the table of devils How these do participate of the body and blood of Christ *c*, it hath already been shewed in the last mentioned Article, prop. 4.

Again, of others the same is worthily received *d*, that is to say, which do not examine themselves, nor judge *e*, neither discern the Lords Body *f*, and do communicate at the Table of the Lord, and at the Table of devils *g*. These may receive the Sacrament, but not the true body of Christ. The reasons be, for that

They lack the wedding garment *h*, which is faith, and the righteousness of Christ.

They are no members of the true Church, the head whereof is Jesus Christ *i*.

They have no promise of heavenly refreshing, because they are without a lively faith *k*.

Therefore they procure unto themselves most heavy punishments *l*, as diseases, death, guiltiness of the body and blood of Christ, and therewith damnation.

Of this judgement be other Churches Christian and reformed besides *m*.

The Errors and adversaries unto this truth.

The adversaries of this doctrine are

The Uiquitaries, both Lutheran, and Popish; they seeing the very body of Christ at the Lords Supper, in catenawel of the

a 1 Cor. 11. 28.

b Ibid. 29.

c 1. Cor. 10. 31.

d 1 Cor. 11. 38.

e Ibid. 3. 31.

f Ibid. 26.

g 1 Cor. 10. 21.

h Mat. 22. 11.

i Ibid. 12.

j Ephes. 4. 15.

k &c.

l John 6. 25.

m 1 Cor. 11. 27.

n Conf. Helv.

in the declar.

of the Lords

Supper.

Helv. 2. c. 21.

Basil. ar. 6. Bo.

hem. c. 13. Gal.

ar. 37. Belg.

ar. 37.

the wicked as of the godly, these affirming, that all Communicants bad and good, do eat the very, and naturall body of Christ Jesus by they saying, that the true and reall body of Christ, In, With, Under the Bread, and Wine, may be eaten, chewed, and digested even of Turks, which never were of the Church, and these maintaining that under the form of bread, the same true and real body of Christ, may be devoured of Dogs, Hogs, Cats and Rats.

a Scur. An. p. 4.
par. 1. p. 52.
Test. Rhem;
annot. 1. Cor.
11. 27.
c So reporteth
Sturmius in
his Antipap. 4.
par. 4. p. 106.
d Alex. Hales
par. 4. q. 44. &
D. Thom. par.
5. q. 8. ar. 3;

30. Article.

Of both kinds.

The Cup of the Lord is not to be denied to the lay people: For both the parts of the Lords Sacrament, by Christs ordinance and commandment, ought to be ministered to all Christian men.

The Proposition.

The people must be partakers not only of the bread, but also of the wine, when they approach unto the Lords Table.

The prooffe from Gods Word.

OUR Lord and Savior Christ hath so instituted his Supper, as he wil not have only the Bread, but also the Cup to be delivered unto all Communicants. So find we in the Word of God, namely,

That the Bread must be given to All, and eaten of All.
The Cup is to be given to All, and to be drunken of All.

Hereunto subscribe the Church.

The adversaries unto this truth.

Though it be a mans covenant, yet when it is confirmed, no man doth abrogate, or addeth any thing therunto. What impudencie then, yea, what impietie do they shew, which alter this Ordinance of God?

a My. 16. 16.
Mark 14. 22.
Luke 22. 19.
1 Cor. 10. 16.
11. 25.
b Mar. 14. 17.
Mark 12. 27.
1 Cor. 10. 16.
11. 25.
c Conf. Hel. 1.
ar. 22. & a. c. 22.
Bohem. c. 13.
Gal. ar. 36. 38.
Belg. ar. 35.
Aug de Massa,
art. 1. 2. Saxon.
15. Whitem. c.
19. See. c. 18.
d Gal. 3. 15.

Y

Some,

Some by adding thereto: As added was unto the Bread; Cheese by the Antiochians: blood by the Cathaphrygians; the seed of man by the Manichees: unto the Wine, war in water by the Muscovites &c.

Some, by taking therefrom: do the Eucharisties of the Tartars & the Severians use no wine at all; the Manichees do minister only the bread; the Papists, though they use both kinds; yet they alwaies deny the Cup unto the people, and unto Priests also when they say not Mals &c, affirming that

The people, participating of the Cup, thereby perceive no fruit of spiritual comfort; but receive to themselves damnation &c.

It is not by Gods, but mans law, that Lay persons communicate either in both kinds, or in none.

Notwithstanding that Christ instituted the Sacrament be received under both kinds, and the Primitive Church accordingly did so administer the same: *Hoc tamen non obstat*, yet this notwithstanding, it is to be taken of the Laity, but under one kind.

Some, by conjoining the elements: So the Moscovites do mingle Bread and wine together; and the Papists make a mixture of Wine and Water, maintaining that Water must be mixt with wine at the Consecration of the Blood; and then that mixture of Water with Wine, without sin cannot be omitted.

Some by changing the Elements: So the Aquarians, and the Hydroparastites, for Wine, administered and gave Water unto the people.

31. Article.

Of the one Oblation of Christ finished upon the Crosse.

The offering of Christ once made, is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual: and there is

none

none other satisfaction for sin, but that alone. Wherefore the sacrifices of Masses, in the which it was commonly said, that the Priests did offer Christ for the quick and the dead, to have remission of pain, and guilt, were blasphemous Fables, and dangerous deceits.

The Propositions.

1. The blood of Jesus Christ once shed for mankind upon the Crosse, is a perfect redemption, propitiation, and satisfaction for all the sins of the whole world.

2. Sacrifices of the Masse, are most blasphemous Fables, and dangerous deceits.

1. Proposition.

The blood of Jesus Christ once shed for mankind upon the Crosse, is a perfect redemption, propitiation, and satisfaction for all the sins of the whole world.

The proof from Gods Word.

OF the benefits redounding unto mankind by Christ his offering up of himself upon the Crosse we have in sundry places afore spoken, and by the Word of God proved him to be the perfect Redemption, Propitiation, and satisfaction for all the sins of the whole world, both original, and actual.

Hereunto the Churches of God bear witness.

Errors and adversaries unto this truth.

Hereby it is evident to the eyes of all godly persons, that accrued be the errors of them which do affirm, that

From the beginning of the world, until the 15. year of the Emperor Tiberius, none at all were saved. The error of Man, the heretike.

Mans body is not capable of happiness, but the soul only; and yet no souls shall be saved, but their own, said the Marcionites.

a See art. 1. pr.
4. 2. pr. 1. 2.
10. pr. 1.
b Acts 20. 28.
R. m. 9. 8. &c.
Gal. 3. 13.
1 Cor. 6. 18.
1 Pet. 1. 18. 4.
c Acts 10. 43.
R. m. 3. 45.
Heb. 9. 12. &c.
1 John 2. 2.
1 John 4. 10.
d John 1. 29.
1 Pet. 2. 18.
1 John 1. 7.
e Conf. Hel. 1.
ar. 11. & 2. cap.
11. 15. B. f. ar.
2. Behem. c. 6.
Gallat. 3. 2.
19. Belg. ar. 30.
22. Aug. ar. 24.
Sixon. art. 13.
Wittm. b. c. 3.
7. Suen. 2. 32.
a Epiph. 4.
b D. fren. d. 3.

d D. Hiero. ad
Marcel. l. 2.

d D. Cypr. lib.
4. epist. 2.

e Bullin. contr.
Anabap. l. 2. c.

13.

f Holin. scrip.
1290.

g Dial. of Di.
ves. & Paup. 6.
com.

b Jesuits catec.
18. cap. 10 p.
286.

i Conf. S. Fr.
k P. Mornæus

tract. de ec. 9
l Jesuits catec.
1. 8. c. 10.

m Dial. of Di.
ves. & Paup. 6.
com. c. 10.

n Dignif. Cat.
de 4. hom.

Novif. ar. 50.

o Test. Rhem.
an. mar. p. 258.

p Ibid. annot.
Mat. 19. 11.

q Yux. catec.
c. 4.

r Sec ar. 22 P.

1.

h

All men and women, that sin after Baptism, are undoubtedly damned. In this error were the Montanists, and the Novatians.

Our salvation is of our selves, so said *Melchior Hoffman*, an arch-Heretike.

Man is restored to grace of Gods meer mercy, without the means of Christs blood, death, and passion. One of *Matthew Hamants* blasphemous assertions.

The Savior of Men, is Jesus Christ, a man, and came into the world to save no women but men, say some Papists, and redeemed the superior world only, which is man, said *Postellus* the Jesuit, and yet not all men neither, for *S. Francis* hath redeemed so many as are saved since his daies, say the Franciscan Friars.

The Savior of women, from her time til the end of the world, is *S. Clare*, affirm some & other Papists, as *Postellus* saith, it is one mother *Jane I.*

The Saviour of men and women, is *S. Mary*, through her virginity, say some, is *S. Christina*, by her passion, say other Papists.

There is no sufficient sacrifice yet offered for the sins of the world. One of *Kess* errors.

Christ hath satisfied, and was offered only for original sin, an error of *Thomas Aquinas*.

Sins actual and venial are taken away by sacred Ceremonies, by a Bishops blessing, by a Priests absolution.

Sins actual, and mortal, be remitted by a pardon from some Bishop, or from the Pope.

2. Proposition.

The sacrifices of the Masse, are most blasphemous Fables, and dangerous deceits.

a Test. Rhem.
an. Mat. 24. 15.

b Conc. Trid.
sess. 23. can. 3.

c Conc. Trid.
ibid.

d Conc. Trid.
ibid.

e Conc. Trid.
ibid.

The Papists deliver how the Mass is a sacrifice, a sacrifice propitiatory, a sacrifice propitiatory for the quick and the dead, the same propitiatory sacrifice that was offered by Christ himself upon the Crosse.

A sacrifice in which, by vertue of a few, even five words

(mumbled

(mumbled by a Priest) Christ even that Christ, which hung upon the Cross, is contained.

A sacrifice serving for all persons, quick and dead, to purge them from their sins, to ease them of their pains; to satisfy for their punishment; and for all necessities corporal and spiritual.

A sacrifice propitiatorie of Jesus Christ really offered to God the Father, and that often, in the honour of dead Saints.

A sacrifice, wherein Christ is so gloriously, as it is to be adored, even with divine worship, both of Priest and people.

A sacrifice meritorious to all men for whom it is offered, although they be not living but dead; not present, but absent; not endued either with zeal or knowledge, but quite destitute of faith, and that *ex opere operato*.

Hereby are we to note, first, blasphemous Fables, For

It is a fable, that the Mass is a sacrifice, and that propitiatory; a fable, that a few words of a Priest, can change Bread into a living Body; yea, many bodies with their souls, and that of Jesus Christ, God and man: a fable, that one and the same sacrifice is offered in the Mass, which was offered on the Cross: a fable that the said Masse is any whit profitable for the quick; much less for the dead.

Next, dangerous deceits. For hereby men are to believe, that

Creatures may be adored, contrary to Gods word.

Christ is often offered, contrary to the Scripture.

The Priest offereth up Christ, contrary to the Scripture.

Sins be forgiven without blood: contrary to the Scripture.

Christ died but once, but dieth daily: contrary to the Scripture.

Faith is not necessarie in communicants, contrary to the Scripture.

We are to adore Christ as alwaies present, contrary to the Scripture, where we are taught to remember him absent.

The favor of God by monie may be purchased from a Priest:

Conc. Trid.

ses. 3. can. 4.

f Conc. Trid.

ses. 22 can. 30.

Howl. 7. real.

b Conc. Trid.

ses. 21. c. 3. ses.

22 can. 3.

ibid. ses. c. 7.

Albert. Mag.

de sac. Euch.

Howl. 7. real.

Thou shalt

not bow to

them nor serve

them, Exod.

20. 5.

Heb. 6. 13.

By his own

blood entered

he in once in-

to the holy

place, &c. He

was once offer-

red, Ibid. 28.

Heb. 7. 27.

He offered up

himself.

Heb. 9. 22.

Without shed-

ding of blood

is no remission

Heb. 9. 27. It

is appointed

unto men that

they shall once

die.

Heb. 11. 9.

Without faith

it is impossible

to please God,

1 Luke 12. 16.

1 Cor. 12. 27.

1 Pet. 1. 18, Briefly contrary to the Scripture of. All which their fables, and deceits do tend to the utter abolishing of true religion. Therefore justly have we and our godly brethren abandoned the Mass. Accursed then stand those Papists before God, which take the Mass to be the Sacrifice of Christs Body and blood, and the only Sovereign worship due to God in his Church.

32. Article.

Of the Marriage of Priests.

Bishops, Priests, and Deacons, are not commanded by Gods Law, either to vow the estate of single life, or to abstain from marriage: therefore it is lawful also for them. As for all other Christian men to marry at their own discretion, as they shall judge the same to serve better to godlinesse.

The Propositions.

1. By the Word of God it is lawful for Bishops, and all other ecclesiastical Ministers, to marry at their own discretion.

2. It is lawful by the Word of God for all Christian men and women, to marry at their own discretion in the fear of God.

1. Proposition.

By the Word of God it is lawful for Bishops, and all other ecclesiastical Ministers, to marry at their own discretion.

The proof from Gods Word.

Neither the single, nor the wedded life is enjoined any man, much less any calling of men by the Word of God.

God. And that ecclesiastical Ministers in particular, may marry, it is evident both from the Old, and the New Testament.

From the Old Testament, both by the commandments given unto the Priests for the choice of their wives, and by the examples also of Religious Priests, as Aaron b, Eli c, Zacharias, &c. d. and Prophets, which were all married, as it is thought, except *Jeremy*.

From the New Testament, by the words of St Paul, who saith, a Bishop must be the husband of one wife; one that hath children under obedience. An elder must be irreprovable, the husband of one wife, having faithful children f. Deacons must be the husbands of one wife; & have wives that be honest, not evil speakers, &c. g. And by the example of Peter b, Paul i, yea, of the Apostles k, who were all married men, John the Evangelist only, except, as some think.

All sincere Churches and professors subscribe hereunto l.

The adversaries unto this truth.

And none of Gods Churches, or people be of the mind Either of the Vigilantians, that all, and every one of the Clergie, is necessarily to marry; or not to be admitted for a Minister n.

Or of the Joyinians, whose Elect Priests might not marrie b.

Or of the Papists, who teach, that

From the Apostles time it was neither lawful for Priests to marry c.

The three orders of Deacons, Subdeacons, and Priests are bound not to marry d.

After Orders to marry, it is not lawful; it is to turn back unto Satan, an Apostacie f.

None may be a Priest, though he will vow a single life, if he have been a married man g.

For a Priest to play the whoremaster, it is less offence then to take a wife: This was the speech of Cardinal Campeius h. And most famous in the Romish Clergie for their unclean and unchristian life. Hence written is it

Of Pope Paul the 2.

a Lev. 21. 7.
b Lev. 22. 1.
c 1 Sam. 3. 13.
d Luke 1. 5.
e 2 Tim. 3.
f Tit. 1. 5. 6.
g 1 Tim. 2. 11.
h Mar. 8. 14.
i Phil. 4. 2.
k 1 Cor. 6. 5.
l Conf. Helv.
m ar. 37. & 2. c.
n 29. Basil. ar. 1.
o Sect. 1. 2. Bohe.
p c. 16. Gal. ar.
q 24. Aug. de ab.
r buk. 5. 1. 18.
s 21. Wicrmb.
t c. 11. 26. Sue.
u c. 12.

a D. Hiero. id-
vers. Vigil.
b D. Aug. epist.
74.
c Majora cly-
mille ecclesi-
d Test. Rhem.
e sanct. marg.
p. 494.
f e Ibid. an.
g 1 Tim. 3. 2.
h f Ibid. an.
i 1 Tim. 5. 15.
j Ibid. an.
k 1 Tim. 3. 2.
l 1 Tim. 5. 9. 1. 4.

*Annateffientes Pauli, ne Roma requiras.
Filia huic nata est; hec docet esse matrem.*

Of Pope Innocen. the 8.

*Bis quatuor Nicens genuit puellulas,
Totidem sed & Nogens genuit puellulas,
O Roma possis huic moris dicere patrem.*

Of Pope Alex. the 6.

*Non spado Alexander fuerat, Lucretianempe
Illi coniu: nata natuque fuit.*

Of the Priests:

*Multi vos sanctos, multi vos dicere Patres
Gaudet, & vobis nomina tanta placent:
Aste ego vos sanctos non possum dicere; Patres
Possum cum natos vos genuisse sciam.*

Of the Jesuits:

*With woman ye lie not, but with males rather,
Speak Jesuit, how canst thou be a Father? &c. i.*

i Jesuits careci
2. B. cap. 5. p.
114. b.

2. Proposition.

It is lawful by the Word of God for all Christian men, and women, so marry as their own discretion in the fear of God.

The prooffe from Gods Word.

THe Spirit of God saith unto men, & women in all ages,
Bring forth fruit, and multiplie, and fil the earth.

Marriage is honorable among all men, and the bed undefiled.

a Gen. 1. 27, 28
b Heb. 13. 4.

To avoid fornication, let every man have his wife; and every woman have her husband.

c 1 Cor. 7. 2.
d Ibid. 9.

If they cannot abstain, let them marry.

a Conf. Hel. 1.
ar. 37. & 2. c.
29 B. h. c. 19.
G. l. ar. 14.
Aug. de abus.
ar. 4. 5. Saxon.
ar. 18. Wittem.
c 21. 26. Sue. c.
92.

Notwithstanding, in saying that Christians may marry at their discretion, the meaning is not, that any may marry, if they think good, either within the degrees of kindred and affinity, prohibited by whollome lawes; or without the consent of parents, or of others in the room of parents, if they be under tuition; or to other ends then God hath prefixed.

So

So testify with us the reformed Churches *e.*

Errors and adversaries unto this truth.

Greatly hath this truth been crossed & contradicted: For Some leave it not to men, and womens discretion, but compel them, whether they wil not, to marry: so did the Offenes *a.*

Some utterly do condemn marriage, as did the Gnostikes *a*; the Hieracites *b*; the Priscillianists *d*; the Montanists *e*; the Satumians *f*; the Arians *g*; the Apostolikes *h*.

Some allow of the wedded life: yet not in all sorts of persons. For

The Papists forbid all Clergy men to marry: as also all God-fathers, God-mothers, and whosoever be of spiritual kindred *k.*

Some wil have none to marry but Virgins, and single persons, as the Henricians *l.*

Some condemn all iteration of marriage, or twice marry- ing, the husband or wife being dead: such heretikes were the Catharans *m*, &c.

Some would have women, though married, to be all com- mon, as the Nicolaitans *n*, and Davi-Georgians *o.*

Some wil not marry according to Gods Ordinance, but think that one man, at one and the same time, may have many wives. In which error were the Hermogenians *p*, and are the Ochinites *q.*

a Hey, de de-
scrip. urbis
Hierusal. l. 3;
b D. Iren.
c August. de
heresi;
d Leg. epist. 93
e 7.
f Euseb.
g Epiphan.
h Philastr.
i Epiphan.
j Test. Rhem.
k annor.
l Tim. 5. 6.
m See above
ar. 25. pr. 8.
n Magd. ecclef.
o Hist. Cen. 12.
p cap. 25.
q D. August.
de her. es.
r D. Iren.
s Hist. D.
Georgii.
t Tertul. adve.
Hermog.
u Bcz. epist.
10. 11.

33. Article.

Of excommunicate persons, how they are to be avoided.

That person, which by open denunciation of the Church, is right cut off from the unity of the Church, & excommunicate, ought to be taken of the whole multitude of the faithful, as an heathen and Publican, until he be openly reconciled by penance, and received into the Church by a judge that hath authority thereto.

The Propositions.

The person that is rightly by the Church excommunicate, is of all the faithful to be taken for an Heathen and Publican.

2. An excommunicate person, truly repenting, is to be received into the Church again.

1. Proposition.

The person that is rightly by the Church excommunicate, is of all the faithful, to be taken for an Heathen and Publican.

The proof from Gods Word.

THe most severe, and uttermost punishment, that the visible Church can inflict upon the wicked, and ungodly of this world, is excommunication: which is a part of discipline to be exercised, and that upon urgent occasions, and it is commended unto the Church, even by God himselfe, who in his Word hath prescribed,

1. Who are to excommunicate, namely, such as have authority in the Church *a*.

2. Who are to be excommunicate, even two sorts of men, whereof the one pervert the sound doctrine of the truth *b*, as did Hymeneus, and Alexander: the other be defiled with notorious wickedness, as that notorious person at Corinth was *c*.

The manner of proceeding in excommunication, namely, first by gentle admonition, and that once, or twice given *d*, with the spirit of meeknesse *e*, even as a brother *f*, if the fault be not notoriously known: and next by open reprehension, after ward by the publike sentence of the Church, to put him from the company of the faithful *g*, to deliver him unto Satan *h*, and to denounce him a heathen, and a Publican *k*, if none admonitions will serve, and the crime and persons be very offensive.

A man so cut off from the Congregation, and excommunicated

a Mat. 18. 17.

1 Cor. 5. 4. 5.

2 Cor. 3. 13. 14.

3 Tim. 3. 6.

b 1 Tim. 1. 20.

c 1 Cor. 5. 1.

d 1 Th. 3. 10.

Mat. 18. 15.

e Gal. 6. 1.

f 1 Thel. 3. 15.

g 1 Tim. 5. 20.

h 1 Cor. 5. 13.

i Ibid.

k Mat. 18. 16.

nicated, is of every godly professor to be avoided *l*, and not *l* Rom. 16. 17.
be eaten withall *m*, nor to be companied withall *n*, nor to *m* 1 Cor. 5. 11.
be received into house *o*. *o* Ibid. 8.

This censure is had in great reverence, and estimation a- *o* 2 John 10.
mong th: faithful servants of God *p*. *p* Con. Helv. 1.
p ar. 19. & 2. c. 18.

The Errors and adversaries unto this symb.

1. Adversaries unto this doctrine be they, *q* Gal. art 29. 33.
q Belg. artic. 30.

Who utterly condemn all censures Ecclesiastical, and so *r* Saxon. art. 11.
Excommunication, saying how the wicked are not excom- *r* 17. Aug de a-
municable, so did the Paulicians *a*. *r* bus. ar. 7. Wic-
r temb. ar. 31.

Heretikes, holding other points of religion fondly, for *s* Sue. ar. 31.
their private, and singular opinions, are to be excommuni- *s* a Pan. Diacon.
cate; so the Pelagians *b*. *b* Prosper. de
ingratis.

Christians, cleaving unto the foundation, which is Christ, *c* Wolf. Mus.
are not by excommunication to be thrust out of the Church *c* cram. p. 63.
for any other errors or misdemeanors whatsoever. Of *c* Jezler lib. de
which opinion be sundry Divines of good regard *d*. *d* diutur. lib. Eu-
char. p. 73. b.

2. Which allow the censure of excommunication, to be *e* Sold. of Bar.
be done. *e* Aflert. politic.
an. 1004. Bi-

Not (as with us it is) by Commissaries, Chancellors *d*, or *d* shops are to be
Bishops *e*, but in every Parish *f*, and that either *f* obeyed neither

By the whole Congregation *g*, or by the Eldership, and *g* when they cite,
the whole Church *h*, or by every Minister *i*, yes every mem- *h* nor when they
ber *k* of the Church *l*, finally if not by *l* yet not without the *l* excommuni-
consent of his Pastor who is to be excommunicate *l*. *l* cate, saith the
Mar. Thef.

3. Which rightly use not, but abuse the censure of ex- *m* 46. 82, 83.
communication, drawing the same forth *m* / Demon. of.

Against what they list, even against dead bodies, dumb *n* disc. 12.
fishes, flies, and vermin, when they have annoyed them. *n* g Hunt. of the
For this the Papists are famous, or infamous rather. *o* Fox. E. 1.
The *o* b T. C. 1. rep.
dead bodies of *o* Trichise, Bucer, P. Fagius, were excommu- *o* p. 146.
nicated after they were dead and buried *m*. *o* Anf. to M.

The Bishop of Caneion Anno D. 1593, very Catho- *p* Car. let. p. 30.
likely executed the same *p* *p* Bar. disc. p. 30
flyes, and denounced the sentence of excommunication *q* Perit. of the
on against flies *o*. *q* 100.

And against whom they please so the Apostolikes excom- *r* m AG. & Mo.
municated all that were married, only for that they were *r* Mar. Gallo-
married *p*. *p* lib. 2. p. 192.
p Pet. de Na-
tal. in via Ber,

p Epiphani.
93 John 10.

7 An. to M.
Chr. lec. p. 30.
/ T. C. rep. 2.
part.

1 Bar. disc. p. 14

2 Sur. of disci.
C. 29. p. 148.

3 Knox, order
of Excom. in
Scot. A. 1.

married p; Diotrephes thrust the Brethren out of the Church q, The Brownists excommunicate whole Cities & Churches: the Papists excommunicate even Kings and Emperors, Queen Elizabeth of blessed memory, was excommunicate by three Popes, Pius Quintus, Gregory the 13. and Sixtus Quintus. The Puritans mislike and find great fault that excommunication is not exercised against Kings and Princes r, Barrow saith s, that a Prince contemning the censures of the Church, is to be disfranchised out of the Church, and delivered over unto Satan t.

Also for what things they list, even for May-games, and Robin-hoods matters; as sometimes it was denounced in Scotland by the new Presbyterie; and for all crimes, which by Gods Law deserve death: and for all things that to Gods people be scandalous; yea, not only for all matters criminal, but also for the very suspicion of avarice, pride, &c. x.

4. Lastly, which favor the right, and true excommunication, but exercise it not, being bound therunto.

2. Proposition.

An excommunicate person, truly repenting, is to be received into the Church.

The proofe from Gods Word.

Sundry be the reasons and ends, why excommunication is used; as

That a wicked liver, to the reproach of the Gospel, be not suffered among the godly, and Christian professors of true religion;

That many good men be not evil spoken of, for a few bad;

That good and vertuous persons may not be infected, through the continuall, or much familiarity of the wicked; For in Saint Paul saith a little leaven leaveneth the whole lump a.

And that he which hath false, through shame of the world, may at the length learn to blaspheme no more b, and through repentance be saved c.

Among

1 Cor. 5. 6.

1 Tim. 1. 20.

1 Cor. 5. 5.

Among all other causes therefore of excommunication, one is; and not the least, that the person excommunicate may not be condemned utterly, but return unto the Lord by repentance, & so be received again into the visible Church, as *S. Paul* willed the incestuous man should be *d.*

The adversaries unto this truth.

Contrariwise the Montanists *a*, and the Novatians *b*, are of opinion, that so many as after Baptism do fall into sin, be utterly damned of God, and therefore be not to find favor at the Churches hands.

d 1 Cor. 1. 7, &c.

a D Hiero, ad

Marc. l. 2.

b D Cyprian,

l. 4. epist. 2.

34. Article.

Of the Traditions of the Church.

¹ It is not necessary that Traditions and Ceremonies be in all places, one, or utterly the like; for at all times they have been divers, and changed, according to the diversity of countries, times, and mens manners; so that nothing be ordained against Gods Word. ² Whosoever through his private judgement, willingly, and purposely doth openly break the Traditions and Ceremonies of the Church, which be not repugnant to the Word of God, & be ordained and approved by common authority, ought to be re- tuded openly (that other may fear to do the like) as he that offendeth against the common order of the Church, and woundeth the consciences of the weak brethren. ³ Every particular or national Church hath authority to ordain, change, and abolish ceremonies, or rites of the Church, ordained only by mans authority, so that all things be done to edifying.

The Propositions.

¹ Traditions or Ceremonies are not necessary to be like, and in the same in all places.

2. No private man of a self-wil, and purposely, may in publike violate the traditions and ceremonies of the Church which by common authoritie be allowed, and are not repugnant to the Word of God.

3 Ceremonies and traditions, ordained by authority of man, if they be repugnant to Gods Word, are not to be kept, and observed of any man.

4. Every particular, or nationall Church, may ordain, change, and abolish ceremonies or rites, ordained, only by mans authority, to that all things be done to edifying.

I. Proposition.

Traditions, or ceremonies, are not necessarily to be like, or the same in all places.

The proof from Gods Word.

If a necessitie were laid upon the Church of God to observe the same traditions and ceremonies at all times, and in all places, assuredlie neither had the ceremonies of the old law been, as they are now *a*, abolished; neither would the Apostles ever have given such presidents of altering them, upon special reasons, as they have done.

For the said Apostles changed the times and places of their assembling together, the people of God meeting, and the Apostles preaching, sometimes on the week *b*, sometime on the Sabbath daies *c*, sometimes publike, in the Temple *d*, in the Synagogues *e*, and in the Schools *f*, sometime privatelie, in house after house *g*, and in chambers *h*, sometimes in the day time *i*, sometimes in the night *k*. Neither kept they the same courie in the ministration of the Sacraments.

For as occasion was offered, they both baptized in publike assemblies *l*, and in private houses *m*, before many *n*, & when none of the faithful, but the minister only, and the party to be baptized were present *o*, & ministred likewise the Supper of the Lord, in the day time *p*, and at midnight *q*, in the open Churches *r*, and in private houses *s*.

So

So nothing therefore be done against the Word of God, traditions, and ceremonies, according to the diversitie of countries and mens manners, may be changed and divers.

Of this judgement with us be all reformed Churches.

The errors and adversaries unto this truth.

They are greatly deceived therefore which think, that The Jewish ceremonies, prescribed by God himself for a time unto the Jews, are to be observ'd of us Christians. Such were the old Heretikes, the false Apostles *a*, the Cerdonites *b*, the Cerinthians *c* & the Nazarites *d*, & are the Familists *e*.

The traditions, and namely the tradition, and ceremony of the seventh day for the Sabbath; and the manner of sanctifying thereof, must necessarily be one, and the same allwaies, and in all places. Hence the demi-Jewes & English Sabbatarians affirm, first touching the sanctification of the seventh day, how

It is not lawfull for us to use the seventh day to any other end, but to the holy, and sanctified end, for which God in the beginning created it.

So soon as the seventh day was, so soon it was sanctified, that we might know, that as it came in with the first man, so must it not go out with the last.

The Sabbath (or seventh day of Rest,) which hath that commendation of antiquity, ought to stand still in force.

All the Judaical daies and Feasts being taken away, only the Sabbath remaineth.

And next, concerning the form, and manner of keeping the day, they deliver, that

We are bound unto the same Rest with the Jewes on the Sabbath day.

As the first seventh day was sanctifi'd; so must the last be.

We be restrained upon the Sabbath from work, both hand and foot, as the Jewes were.

Every ecclesiastical Minister in his charge necessarily must Preach, and make a Sermon every Sabbath day, every man or woman, under pain of condemnation, must hear a Sermon every Sabbath day.

Every Pastor in his charge must execute the discipline, and (Presbyterial

1 Con. Hel. 2.
c. 7. 27. Behe. c.
15. Gal. 2. 23.
Belg. artic. 32.
Aug. art. 15. &
2. 7. touch. a-
bules. Sax. ar.
20. Wittem. ar.
35. Sue. c. 14.
a Acts 15.
b Tertul. con-
tra Mar. 1. 4.
c Phil. 3. 2.
d D. Hieron. in
epist. ad Aug.
e H. N. evang.
c. 13. l. 6. 5.

f D. B. Sab. de
1. B. p. 4.

g Ibid. p. 6.

h Ibid. p. 9.

i Ibid. 128.

k Ibid. p. 127.

l Ibid. p. 6.

m Ibid. p. 127.

n Ibid. 174.

o Ibid. p. 173.

p Ibid. 165.

(Presbyterial) government in his Parish, every Sabbath day p.

Last of all, deceived be the Roman Catholikes, which are of opinion, how the Ceremonies of the Church are universally, and under the pain of the great curse, necessarily to be used in all places and countries q.

q Concil. Tril.
sel. 7. can. 13.

3. Proposition.

No private man, of a self-will and purposely, may in public like violate the traditions and ceremonies of the Church, which by common authority be allowed, and are not repugnant to the Word of God.

The prooffe from Gods Word:

Great is the priviledge, great also the liberty and freedom of Gods Church, and people.

For they are delivered

From the curse of the Law a.

From the Law of sin, and of death b.

From all Jewish rites and ceremonies c.

And from all humane ordinances and traditions whatsoever, when they are imposed upon the consciences of men to be observed under pain of eternal condemnation d.

Notwithstanding, the Church and every member thereof, in his place, is bound to the observation of all traditions, and ceremonies which are allowed by lawful authority, and are not repugnant to the Word of God: For he that violateth them, contemneth not man, but God e, who hath given power to his Church to establish whatsoever things shall make unto comeliness, Order, and Edification f.

This, of our godly brethren in their published writings, is approved.

Adversaries unto this truth.

Notwithstanding, say the Anabaptists h, The people of God are free from all lawes, owe obedience to no man, are not to be bound with the bands of any jurisdiction of this world, say the Brownists i; are freed from the observation

of

a Gal 3. 23.

b Rom. 8. 2.

c Acts 15. 24.

d Col. 2. 8.

e 1 Cor. 4. 46.

47.

f Con. Helv. 1.

ar. 25. & 2. c.

24. Bohe c. 15.

18. Aug. 21. 4.

15. Sax. art. 20.

Suc. c. 14.

of all rites and Ecclesiastical ceremonies; say certain Ministers of the precise faction both in *Scotland* and *England*;

Again, there be of the Clergie, who rather then they will use, or observe any rites, ceremonies, or others, though lawfully ratified, which please them not, wil disquiet the whole Church, forsake their charges, leave their vocations, raise firs, and caute divisions in the Church, as did many, when it was in *Germany* about the *Rhene*, *Frankland*, and *Suavia*, whereby most lamentable effects did ensue; and do the refractory Ministers in the Church of *England* at this day w, the more is the pitty.

The principal author of these tragical furies, about ceremonial matters, was *Flaccus Illyricus*, whose preachings were, that rather then Ministers should yield unto the servitude of ceremonies, they should abandon their calling, and give over the ministry, to the end that Princes and Magistrates, even for fear of uproars, and popular tumults, might be forced at the length to set their Ministers free from the observation of all ceremonies, more then any were willing to use themselves w.

17. Northamptonshire, 20. Surry, 21. Norfolk, 22. Wiltshire, 23. Buckinghamshire, 24. Suffex, 25. Leicestershire, 26. Essex, 27. Cheshire, 28. Bedfordshire, 29. Somerset, 30. Darbyshire, 31. Lancashire, 32. Kent, 33. London, 34. Lincolnshire, 35. Warwickshire, 36. Devonshire and Cornwall, 37. Northamptonshire, 38. Suffolk, 39.

n Fateor me suasset Francis, & aliis, ne desertent Ecclesias propter servitutem, qua si in impietate sustineri possent. Nam quod Illyricus vociferant, potius vestitalem fuisse faciendam in templis, & metu seditionem terrendos Principes, ego ne nunc quidem tam tristis sententia auctor esse velim, inquit Phil. Melan, epi. ad pium Latorem inter epi. Theo. suas 455.

3. Proposition.

Coronies and traditions, ordained by the authority of man, if they be repugnant to Gods Word, are not to be kept and observed of any man.

The proof from Gods Word.

OF ceremonies, and traditions repugnant to the Word of God, there be two sorts; whereof some are things merely impious, and wicked; such was the *Israelites* *Calf*, and *Nebuchadnezars* *Idol*; & be the *Papistical* *Images*,

c See afore
Art. 22. prop.
3. 4. 5.
d Thou shalt
make thee no
graven image,
neither any si-
militude of
things, &c.
Thou shalt
not bow down
to them, nei-
ther serve
them, &c.
Exod. 20. 4. 5.
e 1 Cor. 7. 23.
f Acts 5. 19.
g Conf. Hel. 1.
ar. 4. & 2. c. 144.
27. B. ar. sect.
3. ar. 10. Bohe.
c. 15. Gal. ar. 2. 4.
33. Belg. ar. 7.
29. 32. Aug.
ar. 15. Witt. ar.
28. 29. 32. 33.
Sue. c. 8. 14. 15.

Reliques *Agnus dei*, and Crofles, to which they do give Divine adoration c. These and suchlike be all flatly forbidden d. Others are of things, by God in his Word neither commanded nor forbidden; as of eating, or not eating flesh; of wearing, or not wearing some apparel; of keeping, or not keeping some daies Holy by abstinence from bodily labour, &c. the which are not to be observed of any Christian, when for sound doctrine it is delivered, that such works either do merit remission of sins; or be the acceptable Service of God: or do more please then the observation of the lawes prescribed by God himself; or necessarily to be done, inso much as they are damned, who do them not.

We must therefore have always in mind, that we are bought with a price, & therefore may not be the servants of men e, & that none humane constitution in the Church doth bind any man to break the least commandment of God f.

The consideration hereof hath caused other Churches also with a sweet consent to condemn such wicked ceremonies and traditions of men g.

The Errors and adversaries unto this truth.

Such ungodly traditions, and ceremonies, are all the ceremonies and traditions in a manner of the Antichristian Synagogue of Rome.

Such also be the Sabbatarian traditions, and ceremonies, lately broached: because they be imposed upon the Church, necessarily and perpetually to be observed of all, and every Christian, under pain of damnation both of soul and body. For they say (speaking yet of their private and Classial injunctions about the Sabbath day.) The Lord hath commanded so precise a Rest unto all sorts of men, that it may not by any fraud, deceit, or circumvention whatsoever be broken, but that he wil most severely require it at our hands, under the pain of his everlasting displeasure a.

This (*viz.* the manner of keeping the Sabbath prescribed by themselves) the Lord requireth of all, & every one continually from the beginning to the end of our lives, without any interruption, under the pain of everlasting condemnation b.

Another sort of people there is among us, which wil observe,

a D. B. Sab.
doct. 1. book,
P. 98.

b Ibid. p. 146.

serve, and use all Ceremonies whatsoever, as the temporizing Familists, who at Rome, and such like places of superstition, will go unto idolatrous services, and do adoration unto idols; and no where will they strive or vary with any one about Religion, but keep all external orders ^e Pattern of the prof. Tem. ^d Ibid.

their hearts they scorn all professions and services but their own; terming all Temples and Churches, in derision, Common houses; and all Gods services, or religions besides their own foolishnesses. ^e H. N. Epil. lan. cap. 5. l. 6. & 1. s. Ibid.

To the Christian Reader.

Christian, and beloved Reader, let me request thee to observe well the first section of the proof of this present proposition; and therein how I speak of ceremonies and traditions apparently impious, among which, I do reckon papistical Crosses, whereunto the Romanists do attribute divine adoration, as else where in this book and subscription of mine, I have declared, and could more copiously; but the reliques of a Libel of theirs, left in the Parish Church of Euborn in Berkshire, an. 1604. sufficiently shall express the thoughts of Papists touching their Crosse and Cressing: whose words be these.

Now Mr Parson, for your welcome home,

Read these few lines, you know not from whom.

You hold Crosse for an outward token and sign,

And remembrance only, in religion thine;

And of the profession the people do make,

For more then this comes to, thou dost it not take.

Yet holy Church tels us, of holy Crosse much more g.

Of power and vertue to heal sick and sore;

Of holiness to bless us, and keep us from evil,

From foul fiend to fend us and save us from devil;

And of many miracles, which holy Crosse hath wrought,

All which by tradition, to light Church hath brought.

Wherefore holy worship, holy Church doth give;

And surely so will we, so long as we live.

Though thou saist Idolatry, and vile superstition,

Yet we know it is holy Churches tradition.

Holy Crosse then disgrace not, but bring it in renown,

For up shal the Crosse go, and you shal down.

Of this Crosse I spake and meant, & of none other, when

^e Vide Coster. Jusu. enchirid. controvers. l. c. 11. de S. Cruc. p. 358. &c.

b Abrid. of the
Lincolne, ml-
nist. Apol. un-
to King James,
an. 1605. p. 30.

I number it among things meerly impious, and unlawful: And therefore have I not a little wondred at those my brethren, which draw these words of mine in this section unto the Crois used in our Church at baptisme *b*, which I never thought, nor take to be either papistical or impious, because none adoration, not so much as civil, much less divine, is given thereunto, either by our Church in general, or of any minister or member thereof in particular. If they have no other Patrons for their not using or refusing the ceremonie of the Crois then my self, they are in an ill case. For both in my judgement and practice I do allow thereof. This their perverting of my words, contrary to their sense, and my meaning telleth me, that other mens words and names, are but too much abused by them in that book, to the backing of schisme and faction in the Church and State, which from our souls we do abhor.

4. Proposition.

Every particular, or national Church may ordain, change, and abolish ceremonies or rites, ordained only by mans authority, so that all things be done to edifying.

IT hath pleased our most merciful Lord and Saviour Christ, for the maintenance of his Church militant, that two sorts of rites or ceremonies must be used, whereof

Some, God his most excellent Majesty hath himself ordained, as the ceremony of Baptisme, and the Lords Supper: which are til the end of the world, without all addition, diminution, and alteration, with all zeal and religion to be observed.

Others be ordained by the authority of each provincial, or national Church, and that partly for comeliness, that is to say, that by these helps, the people of God the better may be inflamed with a godly zeal; and that sobernesse and gravity may appear in the wel handling of Ecclesiastical matters; and partly for order sake, even that governors may have rules and directions how to govern by; Auditors and inferiours may know how to prepare, and behave themselves in

sacred

sacred assemblies; and a joyful peace may be continued by the welordering of Church affairs.

We have already proved *a*, that these latter sort of ceremonies may be made, and changed, augmented, or diminished, as fit opportunity and occasions shall be ministred, and that by particular or national Churches: which thing is also affirmed by our neighbors *b*.

The adversaries unto this truth.

This manifesteth to the world, the intolerable arrogancy of the Romish Church, which dare take upon her to alter, and apply to wrong uses, the very Sacraments instituted even by Christ himself *a*, and to prescribe ceremonies and rites, not to some particular, but to all Churches, in all times and places *b*.

It sheweth also the boldnesse of our home-adversaries, the Puritan dominicans; which say that the Church, nor no man can take away the liberty (of working six daies in the week) from men, and drive them to a necessary rest of the body (upon any saving) the seventh *c*.

Again, say these men, the Church have none authority, ordinarily, and perpetually to sanctifie any day but the seventh day, which the Lord hath sanctified *d*, nor to set up any day like to the Sabbath day *e*.

The latter sort, what in them is, quench the peoples devotion, and hinder them from frequenting of Churches upon all holy-daies falling on the week-daies, and ordained by the lawful authority of the Church.

a In this Art. Prop. 1.
b Confe. Helv. 2. c. 27. Bohe. c. 15. Gal. ar. 12. Belg. ar. 32. Aug. de abu. ar. 7. Wit. ar. 35. Sue. c. 14.
c See ar. 25. pr. 10.
d Trid. Conc. ses. 7. c. 13.

e T. C. 1. rep. p. 120.
d D. B. doct. of Seb. 1. B. p. 31.
e Ibid. p. 47.

35. Article.

Of Homilies.

The second book of Homilies, the severall titles whereof, we have joined under this Article, doth contain a godly and wholesome doctrine, and necessary for these times, as doth the former book of Homilies, which were

set forth in the time of Edward the first: and therefore we judge them to be read in Churches by the Ministers diligently, and distinctly, that they may be understood of the people.

Of the names of the Homilies.

- | | |
|--|---|
| 1. Of the right use of the Church. | 11. Of Alms-doing. |
| 2. Against peril of Idolatry. | 12. Of the Nativity of Christ. |
| 3. Of the repairing, and keeping clean of Churches. | 13. Of the Passion of Christ. |
| 4. Of good works, first of Fasting. | 14. Of the Resurrection of Christ. |
| 5. Against Gluttony and Drunkenness. | 15. Of the worthy receiving of the Sacrament of the Body and Blood of Christ. |
| 6. Against excess of apparel. | 16. Of the gifts of the holy Ghost. |
| 7. Of Prayer. | 17. For the Rogation daies. |
| 8. Of the place and time of Prayer. | 18. Of the state of Matrimony. |
| 9. The Common Prayers and Sacraments ought to be ministered in a known tongue. | 19. Of Repentance. |
| 10. Of the reverend estimation of Gods Word. | 20. Against Idleness. |
| | 21. Against Rebellion. |

Touching this Article, the greatest matter is, not whether these Homilies meant and mentioned, do contain doctrine both godly, wholesome, and necessary, but whether Homilies, or any Apocrypha writings at all may be read in the open Church, and before the congregation, which I think they may, and prove it thus.

Great is the excellencie, great also the utility of Gods Word preached. Therefore saith *S. Paul*. None can beleve without a Preacher *a*: and, Woe is me if I Preach not the Gospel *b*. Howbeit the manner of preaching is not alwaies one and the same. For the Apostles were to teach as wel by the pen, as by the voice *c*.

Paul

a Rom. 10.

b 1 Tim. 4. 16.

c D. Whitak.

con. Belg. con.

1. q. 6. p. 335.

Paul did preach the Gospel by writing *d*: we owe in a manner ever more to the bonds of *Paul* (for his books) then to his liberty, for preaching *e*.

Calvins writings will edifie all men continually in the time to come *f*, Protestants books are witnesses of sound doctrine, and sincere Christianity *g*.

For my part, I cannot but magnifie the goodnes of God for all good means to bring us unto faith, and so unto salvation, but especially for the written labors of holy and learned men, whose doings in all ages not only have been approved, but also uied, and read many of them in the most sacred assemblies. So

In the Primitive Church was publikey read the Epistle to the Laodiceans, in the Church of the Colossians *b*, the Epistle of Clemens unto the Corinthians *i*.

Hermes his Pastor *k*, and the Homilies of the Fathers *l*.

In the reformed Church in Flanders *m*, and France *n*, read are Mr *Calvins* Sermons upon *Job*: and in the Italian, French, Dutch, and Scottish Churches, the said *Calvin* his Catechisme, is both read, and expounded publikey, and that before the whole Congregation *o*.

Tit. c. 1. p. 23. n Editæ sunt igitur jam pridem Gallicæ istæ conciones (*Calvini in Iobum*) &c. Neque id vero temerè factum fuisse res ipsa mox ostendit, maximo cum remotionem etiam Gallicarum Ecclesiarum fructum, quibus usque adeo privatim & publicè placebant, ut plurimum in locis, quibus quotidiani Pastores deerant, pastorum Cice fuerint, *B. 72, præf. Concionum l. Cal. in Iobum. o* Smetou contra Hamilton. p. 106.

The errors and adversaries unto this truth.

Deceived then, and out of the way of truth, are they, which of preaching by the mouth conceive either too basely, or too highly: too basely, as do the Anabaptists and Family of Love, they affirming there ought to be no preaching at all *a*, and that Preachers are not sent of God, neither do preach Gods word, but the dead letter of the Scripture, these *b*, with the said Anabaptists, terming them letter-Doctors *c*, preaching the letter, and imagination of their own knowledge, but not the Word of the living God *d*.

Too highly, as do the Puritans of all sorts. For say they, except God work miraculously, and extraordinarilie (which is not to be looked for of us) the bare Reading (yea not of

the

d D. Fulk a. gainst the Rhem. an. Rom. 1. 15.

e Pauli vinculis plura pene quam libertati debemus. *Bex. epi. de d. Olev. an. com. in epi. ad Gala.*

f The ministers of Genevas epi. before *Calv. on Deut.*

g Soiter de Vinda de bello. Pa. l. 2. *b* D. Chryf. & Muscul. in ad. Col. 4.

i Euf. l. 4. c. 23. *k* Idem l. 3. c. 3. *l* T. C. 2. rep. p. 110.

m D. Surelit. an. to the Pe.

n *o* Smetou contra Hamilton. p. 106.

a Wilkinf. a. gainst the Fa. of Love, p. 75.

b Bullin. con. Anabap.

c H. N. Iamen. Romplainr.

d Idem 1. exhor. 16. 18.

e T. C. r. rep.
p. 173.
f 1 Admon. to
the Parliam;

the Scriptures without preaching, cannot deliver so much as one poor soul from destruction: Reading (of whatsoever in the Church) without preaching, is not feeding, but as ill as playing upon a stage, and worse too g.

g D. B. Sab. do.
2. B. p. 277.

Without preaching of the Word (viz by the lively voice of a Minister, and, without the book) the Sabbath cannot be hallowed either of a Minister or people, in the least measure which the Lord requireth of us g.

Next, err do they, which set their wits and learning, either against all books in generall, except the sacred Bible, or against the publike reading of any learned mens writings; be they never so divine and godly, in the open and sacred assemblies.

h Sleiden, com.
l. 10.

Of the former sort are the Anabaptists; who as Sleiden recorderh, did burn the books, writings, and monuments of learned men, reserving and preserving only the holy Scriptures from the fire h.

Of the latter be the Brownists, Disciplinarians, and Sabatarians.

i Gifford a-
gainst the Br.
15.
k Fruct. ser. on
Rom. 12, p. 60.
l Def. of the
god. Min. p.
116.

The Brownists do say, that no Apocrypha must be brought into the Christian assemblies i, so the Disciplinarians, Ministers ought not to read openly in the congregation any writings, but only the Canonical Scriptures k, they complain that humane writings are brought into the Church l; they cry out, Remove Homilies m, and they supplicate unto Kings James that the Canonical Scriptures only, may be read in the Church n.

m 1. Admon. to
Parliam;

n The Petit. of
the thousand.
o D. B. Sab.
doc. 2. book,
p. 173.

And so, but much more bitterly and erroneously the Sabatarians: we damn our selves (say they) if we go not from those Ministers and Churches, where the Scriptures and Homilies only be read: and seek not unto the Prophets when (and so often as) we have them not at home o.

Article. 36.

Of Consecration of Bishops, and Ministers.

The

The book of consecration¹ of Archbishops, and Bishops, and ordering of Priests and Deacons, set forth in the time of Edward the sixth, and confirmed at the same time by authority of Parliament, doth contain all things necessary to such consecration and ordering: neither hath it any thing, that of it selfe is superstitious, or ungodly. And therefore² whosoever are consecrated or ordered according to the rites of that book, since the second year of the aforesaid King Edward, unto this time, or hereafter shall be consecrated, or ordered according to the same rites, we Decree all such to be rightly, and orderly, and lawfully consecrated and ordered.

The Propositions.

1. It is agreeable to the Word of God, and practice of the Primitive Church, that there should be Archbishops, Bishops, and such like differences, and inequalities of Ecclesiastical Ministers.

2. Whosoever be or shall be consecrated, or ordered, according to the rites of the book of Consecration of Archbishops, Bishops, and ordering of Priests, and Deacons, they be rightly, orderly, and lawfully consecrated and ordered.

1. Proposition.

It is agreeable to the word of God, & practice of the Primitive Church, that there should be Archbishops, Bishops & such like differences, and inequalities of Ecclesiastical Ministers.

The proof from Gods Word.

Albeit the terms, and titles of Archbishops we find not: yet the superiority which they enjoy, and authority which the Bishops & Archbishops do exercise, in ordering, and consecrating of Bishops and Ecclesiastical Ministers, is grounded upon the Word of God. For we find, that

In the Apostles daies, how themselves both were in dignity above the Evangelists, and the seventy Disciples, and for authority both in and over the Church, as twelve Patriarchs, saith *Beza*, and also established an Ecclesiastical Hierarchy. Hence came it, that B. was of *Jerusalem*, *James* b. of *Antioch*, *Peter*, of the *Asian* Churches, *John*, of *Alexandria*, *Mark* e of *Ephesus* f, yea, and all *Asia* g, *Timothy*, of all *Creet*, *Titus* h, of *Philippus*, *Epaphroditus* i, of *Corinth*, and *Achaia*, *Apollos* j; of *Athens*, *Dionysius* k; of *France*, *Crescens* l, of *Brittain*, *Aristobulus* m.

In the purer times succeeding the Apostles, so approved was the administration of the Church affairs by these kind of men, as

They ordained Patriarchs, and Corepiscopi n.

They ratified the degrees of Ecclesiastical supereminency, at the first and most famous Councel at *Nice* n.

They glorified much, and greatly, that they had received the Apostles doctrine by a succession of Bishops o, that they were the successors in the Apostles doctrine, of the godly Bishops p, and that Bps. succeeded in the room of Apostles q.

Their godly monuments, and worthy labours and books yet extant, do shew, that Bishop was of *Lions*, *Irenaeus* r; of *Antioch*, *Ignatius* s; of *Carthage* *Cyprian*; of *Jerusalem*, *Cyril*; of *Alexandria*, *Athanasius* u; *Basil* of *Cesarea*, of all *Thracia*, *Asia*, and *Pontus*, *Chrysostome*; *Hilary* of *Poitiers*, *Augustine*, of *Hippo*, *Ambrose* of *Millane*: all of these, most notable instruments for the advancement of Gods honor and glory in their daies.

Finally, From the Apostles daies hitherto, there never wanted a succession of Bishops; neither in the East nor Western Churches, albeit there have been from time to time both Marprelates, and Mockprelates to supplant their states, and Ilprelates, abusing their functions and places, to the discredit of their calling and profession. So prudent hath the Almighty been for the augmentation of his glory and people by this kind, and calling of men.

The Errors and adverseries unto this truth.

This manifesteth the erroneous and evil minds,

1. Of the Anabaptists, who condemn all superiority among men, saying, that every man should be equal for calling; and that there should be no difference of persons among Christians *a*.

a Sleidan. com. lib. 5.

2. Of the old heretikes, viz. the Contobaptites, which allowed of no Bishops *b*.

b Niceph. lib. 18. c. 49.
c Mag. eccles. hist. Cen. 7. c. 5 & Niceph.

The Acephalians, who would not be at the command, or yield obedience unto the Bishops *e*.

d August. de heret. cap. 53.
e D. Bernard. in Can. ser. 66.

The Aerians, that equal Bishops and Priests, making them all one *d*.

The Apostolikes, which condemned Prelacy *e*.

f Declar. motuum & ca. 20
g Quodlibets p. 142.

3. Of the late Schismatikes, namely,

The Jesuits, who cannot brook Episcopal preeminence; and in the high Court of Reformation have made a Law, for the utter abrogation of all Episcopal jurisdictions *g*.

The Disciplinarians or Puritans among our selves. For

They abhorre, and altogether do loath the callings of Archbishops, Bishops, &c. as the author of the fruitful Sermon doth *b*, and say, that by the prelatial Discipline, the liberty of the Church is taken away; and that in stead of Archbishops and Bishops, an equality must be made of Ministers *k*.

b Fruit. ser. om: Rom. 12. p. 37.
i Assert. polit. p. 29.

They term the differences of Ministers, a proud ambitious superiority of one Minister above another; and Archbishops, and Bishops, they call the supposed Governors of the Church of England *m*.

k Admon. to the Bar.
l Disco. of D. Ban. ser. p. 37.
m Demon. of Dis. epist. ded.

Some of them will not have Bishops to be obeyed either when they cite, or when they inhibit, or when they excommunicate *n*.

n Mar. thes. 49. 82, 83.

Some of them have not only Archbishops and Bishops, but also Parsons and Vicars in detestation. For

Miles Monopodios numbred Parsons and Vicars among the hundred points of Popery, yet remaining in our Church *o*.

o Sold of Bar: in the end.

Others, say that birds of the same feather, viz. Archbishops and Bishops, are Parsons and Vicars *p*.

p 1. Admon. to the Parliam.

Barrow publisheth, that Parsonages and Vicarages be in name, office and function, as Popish and Antichristian, as any of the other *q*.

q Bar. disco. p. 54.

It is therefore an egregious untruth that Puritans (or which is equivalent) The good men, the faithful and Innocent Ministers (for to do they stile themselves) effect not any popularity, or parity in the Church of God, as some of them would make his Majesty beleever.

1 Burges L. to
K. James be-
fore his Apo.

2. Proposition.

Whoſoever be, or ſhall be confirmed or ordered, according to the rites of the book of consecration of Archbishops and Bishops, and ordering of Priests and Deacons: they be rightly, orderly, and lawfully consecrated, and ordered.

A Rchbishops, Bishops, & Ministers, which according to the book of Consecration, be, or shal be consecrated, or ordered, they are consecrated, and ordained, rightly, orderly, and lawfully, because afore their Consecration & ordination, they be rightly tried, or examin'd; by imposition of hands, needful and seasonable prayers, they be consecrated, and ordained; and all this is performed by those persons, that is, by Bishops, to whom the ordination and consecration of Bishops and Ministers, was alwaies principally committed, and also after the same form and fashion (corruptions being afore taken away and removed) as Bishops, and Priests afore the reign of K. Edward the sixth, formerly were.

2 D. Fulk a-
gainst the
Rhem, fol. 39.

The errors and adversaries unto this truth.

Wel therefore may they ditgorge their stomacks, but trouble our consciences they shal never, which condemn or deprave our callings: as do

2 H. N. evan.
c. 13, sect. 2.

1. The Family of Love, which dislike, and labor to make contemptible the outward admission of Ministers.

2. The Papists, who say their pleasure of the Bishops and Ministers of the Church of England, and of other reformed Churches.

None is to be admitted for a Bishop, (say they) which is not ordained by imposition of three or four (Romish) Catholike Bishops at the least, of which none are to be found among the Protestants.

3 Howle 7, rea.

Whoſoever taketh upon him to preach, to miniſter Sacraments,

craments, &c. and is not ordered by a true Catholike (that is, a Popish) Bishop, to be a Curate of souls, Parson, Bishop, &c. he is a theef, and a murderer *c*.

Our Bishops and Ministers, they are not come in by the door (saith *Stapleton*) they have stoln in like theeves *d*; they be unordered Apostates *e*, pretended *f*, and sacrilegious Ministers *g*, Intruders *h*, Meer lay-men, and not Priests; because first they have received none other Orders, and next, they are not ordained by such a Bishop, and Priest, as the Catholike (Roman) Church hath put in authority *i*.

3. The Puritans: For they write, that

The Bishops of our Church have none ordinary calling of God, and function in the Scriptures, for to exercise *k*; they are not sent of God: They be not the Ministers of Jesus Christ, by whom he wil advance his Gospel *l*.

Inferior Ministers they are, not (say they) according to Gods Word, either, proved, elected, called, ordained *m*. Hence the Church of England wanteth (say they) her Pastors and Teachers *n*, and hence they urge divers afore ordained to seek at their Classis, a new approbation, which they term the Lords ordinance *o*, and to take new callings from class-
cal ministers, renouncing their calling from Bishops *p*.

c Test. Rhem;
an. John 10. 1.
d Staple. fort. 2
part. c. 8. p. 141
e Art. to the ex-
ecut. c. 3. p. 41.
f lb. c. 7. p. 148.
g lb. c. 9. p. 211.
h lb. c. 8. p. 211.
i Howl. 7. reaf.

k T. C. def. p.
11. sect. 1.
l Dial. of the
strife. prelt.
m 1. Admon. to
the Parliam.
n Fruct. ser. on
Rom. 12. p. 39.

o Eng. Scott;
3. B. c. 14. p.
113.
p lbld.

Article. 37.

Of the civil Magistrate.

1 The Kings Majesty hath the chiefe power in his Realm of England, & other his dominions, unto whom the chief government of all Estates of this Realm, whether they be Ecclesiastical or Civil, in all Causes doth pertain, and is not, nor ought to be subjeēt to any forraign jurisdiction, where we attribute to the Kings Majesty the chief government, by which titles we understand the minds of some slanderous folks to be offended, 3 we give not to our Prince the ministring either of Gods Word, or

of the Sacraments: the which thing the Injunctions also sometime set forth by Elizabeth our (late) Queen, do most plainly testifie, but that only prerogative, which we see to have been given alwaies to all godly Princes in holy Scriptures by God himself, that is, that they should rule all estates and degrees committed to their charge by God, whether they be Ecclesiastical or Temporal, 4 and restrain with the civil sword the stubborn, and evil doers.

5 The Bishop of Rome hath no jurisdiction in this Realm of England.

6 The Lawes of the Realm may punish Christian men with death, for grievous and baineous offences.

7 It is lawful for Christian men, at the commandment of the Magistrate, to wear weapons, and serve in the wars.

The Propositions.

1. The Kings Majesty hath the chiefe power in this Realm of England, and other of his Dominions.

2. The Kings Majesty hath the chief government of all estates, Ecclesiastical and Civil, in all causes within his Dominions.

3. His Highness may not execute the Ecclesiastical duties of preaching, and ministring the Sacraments, and yet is to prescribe lawes and directions unto all estates, both Ecclesiastical and temporal.

4. The King by his authority, is to restrain with the martial sword, and to punish malefactors.

5. The Bishop of Rome hath no jurisdiction in this Realm of England (nor of the other of the Kings Dominions.)

6. By the lawes of this Realm, Christian men, for baineous and grievous offences, may be put to death.

7. It

7. It is lawful for Christian men, at the commandment of the Magistrate, to wear weapons, and serve in wars.

1. Proposition.

The Kings Majesty hath the chief power in this Realm of England, and other his Dominions.

The prooffe from Gods Word.

DIvers and sundry be the forms of Common-weals, and Magistracy. For some, where many, and they of the inferior people, bear the law, as in a Democracy; some, where a few, and that of choice and the best men do govern, as in an Aristocracy; and some, where one man (or woman) hath the preeminence, as in a Monarchy, such is the government of this Kingdom.

Notwithstanding whatsoever the government is, either Democratical, Aristocratical, or Monarchical, Gods Word doth teach us that

There is no power but of God; the powers that be, are ordained of God; and that whosoever resisteth the power, resisteth the ordinance of God.

a Rom. 13. 1, 2

We must be subject to the principalities, and powers, and obedient and ready to every good work.

b Tit. 3. 1.

We must submit our selves unto all manner of ordinance of man, for the Lords sake.

c 1 Pet. 2. 13.

We must pray for Kings, and for all that be in authority.

d 1 Tim. 2. 1.

Finally, we must give to all men their duty; tribute, to whom tribute; custome to whom custome; fear, to whom fear; and honor to whom honor is due.

e Rom. 13. 7.

But of the Monarchical government, special mention is made in the writings of the Prophets, and Apostles.

Kings shall be their nursing-fathers, and Queens shall be their nurses, saith *Isaiah*.

f Isa. 49. 23.

The Apostle *Peter* calleth the King, the superior (or him that hath the chief power) as our King *James* hath in his Dominions.

g 1 Pet. 2. 13.

All

b Con. Helv. 1.
ar. 26. & 2. c. 30
Bisli. ar. 7. Boh.
c. 16. & in the
Concil. Belg.
ar. 36. Aug. ar.
16. 17. Sax. ar.
23. Sue. in pe-
tor.

a Epi. of Jo. 8.

b D. August.

cont. Faust. 1.

22. c. 74.

c W. Tho. disc.

of Italy, p. 59.

d Præcol. hæ-

ref. de Flagel.

e Alth. Conc.

lo. pag. 10. 191.

f H. N. callen

a King. The

scum of igno-

rance, Spir.

land. c. 6. sect. 5

g W. Th. descr.

of Italy, pag.

119. a.

b Lud. Vives

de inst. tam.

Chr. lib.

i Nec solum na-

tura a iura con-

velluntur, sed

etiam omnium

gentium que

nunquam se-

minas regnare

permiserunt, &c.

Bodin. meth.

hist. c. 6. p. 257.

k Against the

regim. of wo-

men, Blast

præf.

l Ibid.

m Mart. Mar.

præl. eplst. of

D. Bridge.

All Churches Protestant and reformed, subscribe unto this doctrine *b*, as both Apostolical and Orthodoxal,

The errors and adversaries unto this truth.

These Churches with us, and we with them, utterly condemn the opinions.

Of the dreamers, whereof the Apostle speaketh, which despise government, and speak evil of them which are in authority *a*.

Of the Manichees *b*, Fratricellians *c*, Flagelliferics *d*, A-nabaptists *e*, and Family of Love *f*, all which rail upon, and condemn Magistracie.

Of them who allow not of the government by women, but utterly detest the same: such were they in *Italy*, which

Intervius mundi est à muliere regi g. Again, speaking unto women; *Abundè magna civitas vobis sit domus, publicum neque noscatis, neque vos noscat h:* such in *France*, who think how the Law of God, and nature is violated, where a woman is suffered to reign and govern *i*; such in *Scotland*, or Scottish men rather from *Geneva*, which wrote, that

A womans government is a monstiferous Empire, most detestable and damnable *k*.

Again: I am assured that God hath revealed to some in this age, that it is more then a monster in nature, that a woman shall reign, and have Empire above man, &c. *l*.

And little differing from these men are they in *England*, which termed *The Harborough for faithful Subjects*, a carnal and unlearned book, smelling altogether of earth, without rime, and without reason, for defending the regiment of women over men (when it falleth unto them by inheritance to govern) to be lawful and good *m*. He which so censured the said *Harborough*, was the Mar-prelate: and this his Censure declareth, that he was the Mar-prince, as wel as the Marprelate.

3. Proposition.

The Kings Majesty hath the chief government of all e-m States Ecclesiastical and Civil, in all causes, within his Domi-nions.

The

The proof from Gods word.

VVE ascribe that unto our King by this assertion, which is given to every King or Queen in their own Dominion by the Word of God. For

They are for titles, gracious Lords ^a, Princes ^b, the Ministers of God ^c, the Nurles of the Church ^d, Gods ^e; For authority the chief. Which moveth St Paul to exhort, that supplications be made for all men, but first, for Kings, as the chief ^g.

Again, Every soul is commanded to be subject to the higher power, &c. ^b.

Finally, the examples are manifold and pregnant, shewing the principality of Kings over all persons, and cantes. For Aaron the high Priest, called Moses the chief Prince, his Lord ⁱ, so did Abimelech term Saul his Lord ^k.

King Jehosaphat, as chief in Judah, appointed Judges, Levites, and Priests ^l.

King Ezecias also as chief, sent unto all Israel, and Judah, that they should come to the house of the Lord at Jerusalem to keep the Passover ^m; also he appointed the course of Priests and Levites by their turns ⁿ, and commanded all the Priests to offer sacrifice, &c. and they obeyed him ^o, and enjoined all the congregation to bring offerings, and they brought them ^p.

Which we do unto ours, the very same do the Churches of God ascribe unto Christian Magistrates in their principalities.

The errors and adversaries unto this truth,

Which being true, then false is it which the Papists deliver. viz. that

The Kings excellency of power is in respect of the Nobility, and Lay-magistrates under him, and not of Popes, Bishops or Priests, as they have cure of souls ^a, Kings and Princes, be they never so great, must be subject unto some Bishop, Priest or Prelate ^b.

The whole Clergy ought to be free from paying Tribute ^c.

^a Luke 22, 27.
^b Rom. 13, 3.
^c Ibid. 4.
^d 16, 49, 23.
^e Psal. 82, 1.
^f 1 Pet. 2, 13.
^g 1 Tim. 3, 1.
^b Rom. 13, 1.

ⁱ Exod. 38, 21.
^k 1 Sam. 22, 12.
^l 1 Chr. 19, 5.
^o &c. 8.

^m Chr. 30, 1.
ⁿ 1 Chr. 31, 2.
^o Ibid. c. 29, 21, 22.
^p 31. Confess.
Helv. 1. ar. 10.
&c. 2. 30. Basil.
ar. 7. Bohem. c.
16. Bel. ar. 36.
Aug. ar. 16, 17.
Sax. ar. 23. Sue
pecorer.

^a Test. Rhem.
Annot. 1. Pet.
2. 13.
^b Ibid. an. Heb.
13, 7.
^c Ibid. an. Mar.
17, 26.

Sacer.

Sacerdotes etiam Principibus jure divino subditi delectur,
say the expurgators, Priests are not by Gods Law subject
unto Princes *d.*

d Index ex-
purg. p. 26.
e Tell. Rhein.
an Rom. 13. 1.

No man is to be subject unto his temporal Prince, and su-
perior in matters of Religion, or regiment of his soul, but
in such things only as concern the public peace & policy *e.*

Falsely also is it which the Puritans do hold, namely, that
Princes must be servants unto the Church; be subject unto
the Church: submit their scepters unto the Church, and
throw down their Crowns before the Church *f.*

f T. C. rep. p.
144.

Magistrates as well as other men, must submit themselves,
and be obedient to the just and lawful authority of the
Church *g.* that is, of the Presbytery *h.*

g Ec. di. p. 187.
h That which
our Saviour
callet Presby-
terian, and so
doth Luke.
Lea. di. p. 89.
i Beza de pres-
b. p. 124.

Quis tandem reges, & principes, who can exempt even
Kings and Princes, from this, *Non humana, sed divina Do-*
minatio, not humane, but divine Domination (meaning of
the Presbytery) *i.* with *Rea. 4. 4.* which Presbytery they would
have to be in every Parish *k.*

k There ought
to be in every
Church a Con-
sistory or fei-
nory of elders
or governors,
Lear. di. p. 84

Quisquot ecclesia Christi, as many as be members of
Christ, and of the Church, they must subject themselves to
the Consistorial Discipline. *Non hic excipitur Episcopus,*
aut Imperator. Neither Bishop, or Emperor, is excepted
here, *Nulla hic exceptio, aut exceptio est personarum.* Here
Every Congre- is no acception, or exception of persons *l.*

gation ought to have Elders, and an Eldership, De mon of disc. c. 12. p. 55. c. 14. p. 69.
In stead of Chancellors, Archdeacons, Officials, Commissaries, Proctors, Summo-
niers, Churchwardens, and such like, you (Parliament men) have to plant in every
Congregation a lawful and godly Signory. *l.* Ad monico Parliam.

I would that every little Parish should have some such (Elders) at the least, and
every mean Church 13. and every great Church, 13. Hunt of the Fox, &c. Ec. 2. 2.
l. Smeaton, de discip. eccles. p. 456.

3. Proposition.

*His Highness, may not execute the Ecclesiastical duties of
preaching, and ministering the Sacraments, and yet is to pre-
scribe laws, and directions, unto all estates, both Ecclesiasti-
cal, and Temporal.*

The prooffe from Gods Word.

King

King *Exechiab* said unto the Priests and Levites of his time.

My sons, be not deceived. For the Lord hath chosen you to stand before him, and to serve him, and to be his Ministers, and to burn incense *a*.

So do we say, The Lord hath appointed *a* company, and calling of men to teach the people, to expound the Scriptures, to celebrate the Sacraments, to handle the Keies of the celestial Kingdome: insomuch, as he whosoever that shal presume to do these things, not called thereunto, and that lawfully *b*, though he be a King, or Prince, he may fear that punishment which fel upon *Hzzahc*.

Notwithstanding, all Kings, Queens, and Princes in their places, may, yea & must as occasion serves, with *K. Solomon* build an house for the Lord *d*, and set the courtes of Priests to their office *e*, with *K. Exechiab* break the Images, cut down the Groves, take away the high places *f*, appoint the courtes of the Priests and Levites, and enjoin all the people to minister sustenance unto the Priests *g*, with *K. Josiab*, put down, and burn the horses of the Sun *h*, break down the houses of the Sodomites *i*, purge *Judah* and *Jerusalem* from the high places, Groves, carved and molten Images *k*, appoint the Priests to their charges *l*, and compel all that are found in *Israel* to serve the Lord their God *m*, and with the King of *Niniveb* proclaim a fast, and command every man to turn from his evil way, &c. *n*.

Of the same judgement be other Churches *o*.

The Errors and adversaries unto this truth.

Much therefore out of the way are, and offend greatly do first the Papists, who publish, that

The care of Religion pertaineth not unto Kings. *Religio- nis curam semper pertinuisse ad reges, dele*, say the expurgators, blot it out *a*.

Queens may not have, or give voice either deliberative, or definitive in Councils, and publike assemblies, concerning matters of Religion, nor make ecclesiastical laws concerning Religion; nor give any man right to rule, preach, or execute any spiritual function, as under them, and by their authority *b*.

a 2 Chr. 39. 11

b See also 10. 1. 1. 1.

c 2 Chr. 26. 19.

d 2 Chr. 2. 1.

e 2 Chr. 8. 14.

f 2 Chr. 31. 1.

g Thus did

Exechiab

throughout all

Judah, and did

well and up-

rightly and

truly before

the Lord his

God.

a 2 Chr. 31. 10.

b 2 Kin. 23. 11.

c Ibid 7.

d 2 Chr. 3. 34.

e Ibid 3. 5. 2.

f Ibid c. 33. 34.

g Jonas 3. 7.

h Cont. Helv.

i ar. 26. & 2. c.

j 30. Basil. ar. 7.

k Boh. c. 16. Gal.

l ar. 39. Belg. ar.

m 35. Sax. ar. 23.

n Wittem. c. 35.

o

In matters of Religion, and of their spiritual charge, neither Heathen, nor Christian Kings, ought to direct Clergy-
men, but rather to take direction from them *c.*

The Emperor of the whole world, if he take upon him to prescribe lawes of Religion to the Bishops and Priests, &c. he shall be damned assuredly, except he repent *d.*

Next, the Anabaptists, who being private men, and no Princes, will take upon them the ordering, and reformation of the Church; as did the Monetarians *e.* and *Muncer f.* in Germany.

And thirdly, the Disciplinary-Puritans, whose doctrine is, that

1. The making of Ecclesiastical Constitutions and Ceremonies, belongeth unto the Minister of the Church, and Ecclesiastical Governors *g.* unto the Elders, who are to consult, and admonish, correct, and order all things pertaining to the congregation *h.*

2. Civil Magistrates have no power to ordain Ceremonies, pertaining to the Church *i.* but to ordain civil Discipline only *k.* as being no Church Officers at all.

3. The Ecclesiastical Officers be Doctors, Pastors, Elders and Deacons, the only Officers instituted of God *l.* or at the most, Pastors, Doctors, Elders, Deacons and widows. These are all, no more, nor fewer; and are only sufficient; and we are to content our selves with these, and rest in them, saith the Preacher *m.* In which number unless the King be included, he cannot possibly have any thing to do in Church affairs, in these mens opinions.

Without the Prince, the people may reform the Church, and must not tarry for the Magistrate, so thought *Barrow, Greenwood n.* and *Wigginton o.* Hence *Hackers, Coppingers,* and *Arthingtons* insurrection at London, 1591.

Without the Prince also, the Lords and Burgeses of the Parliament have power of themselves to reform the abuses, and take away the corruptions of the Church. Hence their manifold petitions, supplications, politick assertions exhibited unto the Parliament from time to time. In one of which their supplications, saith one (speaking unto the Parliament.)

You

d Anf. to the execut. of Just. d. 2. p. 56.

e Test. Rhem. an. Heb. 13. 17. *f* Carian. sum. Conc. d. 365. Bullin. in con. Anabap.

g T. C. 1. rep. p. 163.

h 1 Admon. to the Parliam.

i T. C. 1. rep. p. 153.

k Idem. 2. rep.

l par. p. 4.

m Lear. dis. p. 10

n Franc. ser. on Rom. 12. p. 33.

71.

n Bar. reinf. p. 169.

o Conspir. for pretend. p. 34.

You must enjoin every one, according to his place, to have a hand in this work.

You must encourage and countenance the Gentlemen, and people, that shal be found forward, &c.

And, you (of the Parliament) must not suffer an uncircumcised mouth, to bring a slander upon that Land, &c. *scil.* upon their discipline. This hath *Penry p.*

p Penry supp.
p. 60.

2. Proposition.

The King by his authority is to restrain with the material sword, and to punish malefactors, whosoever they be.

The prooffe from Gods Word:

THe office of the Civil Magistrate is to restrain, and if need be, to punish, according to the quality of their offences, the disturbers of the quiet and peace of the Commonwealth; and that as occasion shall require, sometime by force of arms, if the enemies of his State be either forreign or domestical, and they gathered together, be many and mighty. To this end Kings and Princes hath both men, munition, Subsidies and Tributes. So against the enemies of God and good men, went of Israel and Judah the valiant Judges, and the noble and puissant Princes.

And sometimes they execute their wholesome and penal Statutes upon the goods, cattel, lands, and bodies of their disorderly, and rebellious subjects.

For the King is a Minister of God, to take vengeance on him that doth evil. Therefore Princes are to be feared; not of them which do well, but of such as do wickedly *a.*

And this do the people of God acknowledge to be true *b.*

Adversaries unto this truth.

Contrarily hereunto,

The Cresconians were of opinion, that Magistrates were to punish malefactors *a.*

One *Rabanus* maintained, that Magistrates were not of Gods ordinance for the good, but an humane institution for the hurt of men *b.*

a Rom. 13. 3, 4.
b Conf. Helv. 1
Ar. 24. 26. & 2.
C. 30. Bas. ar. 7.
Bohe, cap. 19.
Gal. artic. 33.
Belg. artic. 36.
August. ar. 16.
Saxon. ar. 23.
a D. Aug. contra Crescon.
Gra. 13. c. 58.
b Mag. eccles.
hist. Cen. 6. c. 4
fol. 216.

Many have a fancy, that before the general Resurrection there shall be no Magistrates at all : because they dream, all the wicked shall be rooted out. Of this mind are the Anabaptists, and the Family of Love d.

d H. N. 1. exh.
c. 12. sect 39.
40. Rameſeis
conſel.

5. Proposition.

Ca The Bishop of Rome hath not jurisdiction in this Realm of England (nor other of the Kings Dominions)

The proof from Gods Word.

THe Bishop of Rome ; did he according to the Will of God Preach the Gospel; labor in the Lords harvest; divide the Word of God aright; minister the Sacraments instituted by Christ, and that sincerely ; and shew by his life and conversation the good fruits of a godly Bishop, doubtlesse he were worthy of double, yea, of triple honor.

a 1 Tim. 5 17.

Yet wil not the Word of God, were never so holy, and religious, warrant him any jurisdiction out of his Diocess, especially not within this Realm; much less when he doth perform no part of a Christian, but every part of an Antichristian Bishop, in corrupting the doctrine of the truth with errors and cursed opinions; in polluting the Sacraments of Christ by superstitious ceremonies; in persecuting the Church and Saints with fire & sword; in making merchandise of the souls of men through covetousness b; in playing the lord over Gods heritage c; in sitting in the Temple of God, as God, shewing himself that he is god d; and in exalting himself against all that is called God, or that is worshipped e.

b 1 Pet 2. 3.

c 1 Pet. 5. 3.

d 2 Theſ. 2. 4.

e Ibid.

In respect of which fruits of impieties, the said Bishop of Rome, in the holy Scripture is described to be very Antichrist, that wicked man, the man of sin, the son of perdition, and the adversary of God f.

f Ibid.

He was openly proclaimed Antichrist by a Council in France, in the Reign of *Hugh Capet*. He is termed by the truly and godly learned, The Basilisk of the Church; neither the Head, nor the tail of the Church b.

g Luther præf.

epl. L. Huff.

b Heming. in

c. 5. Jac. epist.

His jurisdiction hath been, and is justly renounced, and banished

banished out of England by many Kings and Parliaments, as by King Edward the 1. 3. and 6. by King Richard the 2. by King Henry the 4. 6. and 8. by Queen Elizabeth; and by our most noble King James.

His pride, and intolerable supremacie over all Christian people is renounced and condemned, as wel by the mounths, as writings of all the purer Churches; and that deservedly.

The Errors and adversaries unto this truth.

But with the Papists, the Bishop of Rome, he is forsooth for supremacie, *Abel*; for governing the Ark, *Noah*; for Patriarch-ship, *Abraham*; for order, *Melchisedech*; for dignity, *Aaron*; for authority, *Moses*; for justice, *Samuel*; for zeal, *Elias*; for humility, *David*; for power, *Peter*; for his unction, *Christ*; the general Pastor, the common Father of all Christians, the high Pastor of Gods universal Church, the Prince of Gods people; for title God, even the Lord God the Pope; for power, God. For

By him Kings reign; he may judge all men, but must of none be judged; he may do what him list as wel as God, except sin.

His jurisdiction is universal, even over the whole world.

Him, upon pain of eternal damnation, all Christians are to obey.

And by his sovereign authority both all Papists in England were discharged from their obedience and subjection unto Queen Elizabeth, and the same Queen disabled to govern her own people and dominions.

6. Proposition.

By the laws of this Realm, Christian men, for heinous and grievous offences, may be put to death.

The proofe from Gods Word.

As the natures of men be divers; and some sins in some countries more abound then in others: so are the punishments to be imposed upon malefactors, according to the quantity and quality of their offences, and any Country and

i Conf. Helv. 1.
ar. 18. & 2. c. 17
18. Bohe. c. 8. 9.
Belg. ar. 28. 32
Witem. ar. 31.
August. de
Abus. ar. 7.
a Majoran.
clyd. millir. Ec.
lib. 3. c. 35.
b Anf. to the
execu. of Just.
c Panorm. de
transl. pref. c.
Quanto.
d Cerci. l. 1. c. 1.
e Distin. 40. c.
5. Papa.
f Extravag. de
transl. Episc.
cap. Quanto.
g Test. Rhem.
annot. marg.
p. 289.
h Bonifac. can.
de major. &
obed. in Ex.
travag.
i Besslow mo-
tive 40.

and Kingdome may punish offenders, even with death, if the Lawes thereof, and their offence do require it. For

a Mar. 24. 52.

All that take the sword, shal perish with the sword a.

b 1 Pet. 2. 14.

Governors be sent of the King, for the punishment of evil doers b.

c Prov. 20. 26.

A wise King scattereth the wicked, and causeth the wheel to turn over them c.

d Rom. 13. 4.

The Magistrate beareth not the sword for nought, and is the Minister of God to take vengeance on them that do evil d.

Which punishments testifie to the world, that God is just, which wil have some sins more severely punished then others; and the Magistrates to cut off dangerous and ungodly members.

God is merciful, and hath care both of his servants, and of humane society.

God is all wise and holy, in that he wil have it known who are just, who wicked, who holy, and who profane; by cherishing and preserving of the one, and by punishing and rooting out of the other.

e Confe. Helv.

Our godly and Christian brethren in other Countries approve this doctrine e.

1. ar. 34. 16. &

2. c. 30. Basl. ar.

7. Bohe. c. 16.

Gal. ar. 39.

Belg. ar. 36.

August. ar. 16.

Sax. ar. 23.

a D. August.

in Johan. 1.

b Confe. Helv.

2. c. 30.

The adversaries unto this truth.

The advertaries of this doctrine be divers. For

Some are of opinion, that no man for any offence should be put to death. Such in old time were the Manichees, and the Donatists a; and such in our daies be the Anabaptists b.

And some do think that howsoever for their offences against the second Table, malefactors may be put to death: yet for heretical and erroneous opinions in points of Religion, none are to suffer. Of this mind are the Familists.

For

c Display. lib.

They hold, that no man should be put to death for his opinions c.

d Ibid:

They blame Mr *Craumer* and *Ridley*, for burning *Joan* of Kent for an heretike d.

e Fam. 2. lette.

unto M. Ro.

It is not Christian-like, that one man should persecute another, for any cause touching conscience e. Is not that punishment

nishment sufficient (if they) which God hath ordained, but that one Christian must vex, torment, belie, and persecute another for his sake. *Ibid.*

7. Proposition.

It is lawful for Christian men, at the commandment of the Magistrates, to wear weapons and serve in wars.

The prooffe from Gods Word.

Here is (saith K. Solomon) a time of war, and a time of peace; and Princes are by wars and weapons, to repress the power of enemies, whether forreign or inrestine. For they are in authority placed for the defense of quiet, and harmless subjects; as also to remove the violence of oppressors and enemies whatsoever they be. For these causes had they horses, prepared for the battel; Tribute paid them as well for Christians, as others, and subjects to serve them in their wars, of what nature soever. *Eccles. 3. 8. Prov. 2. 32. Rom. 13. 6, 7.*

Cornelius being a Christian, was not forbidden to play the Centurion, or bidden to forsake his profession; nor the souldiers that came unto *Jobus* baptism willed to leave the wars, but to offer no violence unto any man. *Luke 3. 14.*

This truth is granted by the Church.

The adversaries unto this truth.

Many are against this assertion, whereof some doubt of the truth thereof, as *Lutherus* saith.

Others deny it altogether as untrue. So did in ancient time the Manichees, whose doctrine was, that no man might go to war.

Lactantius thought it altogether unlawful for a good man, or a Christian, either to go to war, or to bring any man to a violent death, though by law he were adjudged to die.

In these daies the Anabaptists think it to be a thing most execrable for Christians to take weapons to go to war.

The Family of Love also do so condemn all wars, as the time was when they would not bear or wear a weapon, and they write first of themselves how all their nature is

f Confe. Helv. 2. c. 30. Bohe. c. 16. Sax. ar. 33

a Arma Christi-
anum virum
tractare nescia
an fas sit, Lud.
Vires Institut.

sum. Chr. l. 1.
d Aug. contra
Manich. l. 1.
c. 74.
c Lactan. de
vero cultu. c.

d Confe. Helv. 2. c. 30.
Display H. 5.

f. H. N. Spi. lan.
c. 37. sect. 2.
g. Ibid. p. 17.
sect. 31.

b. Ibid. c. 4.
sect. 9.

Love and peace, and they are people peaceable &c. but all other men in the world besides, they do wage war, kill and destroy: for which ends they have divers sorts of Swords, Halberds, Spears, Bowes and Arrowes, Guns, Pellets, and Gunpowder, Armour, Harbets, and Gorgets, none of which the Familists do use or allow of.

Article. 38.

Of Christian mens goods, which are not common.

The riches and goods of Christians, are not common, as touching the right, title, and possession of the same, as certain Anabaptists do falsely teach. Notwithstanding, every man ought of such things as he possesseth, liberally to give alms to the poor according to his ability.

The Propositions.

1. The riches, and goods of Christians, as touching the right, title, and possession of the same, are not common.
2. Every man is to give liberal alms to the poor, of that which he possesseth, according to his ability.

A 1st Proposition.

There is no such thing as the goods of Christians, as touching the title, and possession of the same, are not common.

The proof from Gods Word

Against community of goods and riches, be all those places (which are infinite) of the holy Scripture, that either condemn the unlawful getting, keeping, or desiring of riches, which by covetousness, the envy, Extortion, and the like wicked means many do attain, or do command liberality, Frugality, free and friendly lending, and forbearance, let it not be

bor g,

1. By the commandments from God, by his servants the Prophets, by his Son our Savior, and by his Apostles.

2. By sweet promises of ample blessings.

3. By threatnings of punishments to the covetous, and stony hearted.

4. By the examples of the best men, viz. the Apostles and Primitive Church.

So the Churches.

Of strange minds therefore and impious, are

1. The Anabaptists, which would have no man either to give, or receive. For all things in their opinion should be common (as afore said hath been said,) be none among them be either poor to receive, or wealthy to minister any alms.

2. The hypocritical Pharisees, who are beautiful only to those which side with them. Such were first the Publicans in our Saviours daies, and after them the Manchians, who would minister neither bread nor water unto any hungry, and pining beggar, unless he were of their sect.

And such was the Family of Levi, whereby they are not bound to give alms but within their own sect: and if they do, they give the same to the devil.

3. The hypocritical Pharisees, who are beautiful only to those which side with them. Such were first the Publicans in our Saviours daies, and after them the Manchians, who would minister neither bread nor water unto any hungry, and pining beggar, unless he were of their sect.

And such was the Family of Levi, whereby they are not bound to give alms but within their own sect: and if they do, they give the same to the devil.

39. Article.

Of a Christian mans oath.

As we confesse that vain, and rash swearing is forbidden Christian men, by our Lord Iesum Christ, and James his Apostle: So we judge that Christian Religion doth not prohibit, but that a man may swear, when he is required by the Magistrate.

Magistrate requireth, in a cause of faith, and charity; so it be done according to the Prophets teaching, in justice judgement, and truth.

The Propositions.

1. We may not swear vainly, and rashly.
2. A lawful oath may be given and taken; according to the Word of God, in justice, judgement, and truth.

1. Proposition.

We may not swear vainly and rashly.

The proof from Gods Word.

THe better to avoid vain and rash oaths, and swearing; it is good to have in remembrance, that which is said by our Saviour Christ, and his Apostle James.

Our Savior saith, Swear not at all, neither by heaven, for it is the throne of God, nor by the earth, for it is his footstool, nor by Jerusalem, for it is the City of the great King; nor by thine head, because thou canst not make one hair white or black; but let your communication be, yea, yea, nay, nay.

So the Apostle Saint James, Before all things, my brethren (with he) swear not, either by the heaven, or by the earth, or by any other oath, but let your yea, be yea, and your nay, nay, lest ye fall into condemnation.

All Churches do, and some in their publique writings condemn vain, rash, and idle oaths.

Adversaries unto this truth.

This declareth many sorts of men to be very impious, as

The Wantons, which for pleasure, and the covetous worldlings, who for gain and profit, blush not to take the name of God in vain by idle, rash, and needless oaths. Next the Baniidians, Helchitantes, Priscillanites, and Family of Love, who for ease, and to avoid trouble and persecution, dread not to swear, and forswear themselves.

Thirdly, the Papists, whose common rule is to swear either by Saints or Idols, or by God and creatures together.

Do. 2. And thus we conclude.

Fourthly, the Puritans, who use to swear, though not by God, &c. yet as wickedly using horrible imprecations: as I renounce God, God damn me; or as *Hackett* manner was,

f Conspir. for. God confound me f.

pretend refo.

P. 5.

g Unfold of Banist. errors.

Lastly, the Banisterians, who deem it Hypocrisie for one Christian to reprove another, for common and rash swearing, which are but Trifles, in their opinions.

2. Proposition.

A lawful Oath may be given and taken, according to the Word of God, in justice, judgement and truth.

The proof from Gods word.

The truth of this doctrine appeareth plentifully in the holy Scriptures. For in the same there be both Commandements that we must, and may, and forms prescribed how we shall swear.

For the first. Thou shalt fear the Lord thy God, and serve him; and shalt swear by his name, saith *Moses*. Again, thou shalt swear, *a* The Lord liveth; and thou shalt cleave unto him, and shalt swear by his Name.

a Deut. 9. 13.

b Ibid. 10. 10.

c Jerem. 12. 16.

d Josh. 27. 7.

e Zeph. 1. 7.

f Jer. 1. 33.

g Dem. 6. 12.

h Jer. 12. 16.

i Jer. 40. 1.

k Exod. 22. 8.

l King. 1. 10.

m Conf. Hol.

n 1. ar. 16. c. 1. 6.

o 1. ar. 16. c. 1. 6.

p Basil. 1. 1. 1.

q 1. ar. 16. c. 1. 6.

r 1. ar. 16. c. 1. 6.

s 1. ar. 16. c. 1. 6.

t 1. ar. 16. c. 1. 6.

And touching the other, swear may we not, either by *Baile*: or by strange gods; or by the Lord, and by *Idols*: (that is by *Idols*;) or by any creature?

But our Oaths must be made to the same of the Lord; as, The Lord liveth: and all to be done in truth, judgement and righteousness, and when the magistrate calleth us thereunto.

All Churches join with us in this assertion, and some te-
stify the same in their public writings.

The errors and abuses of the same are many. Many be the ignorances one way or other, crossing this truth. For

I. Some condemn all swearings, as did the *Enthusiasts*, who deem all swearing, as bad as forswearing, and do the *Abacagists*, which will not swear, albeit that by such the glory of God may be much promoted, and the *Common-wealth* furthered.

2. Others

2. Others condemn some kind of Oaths, and will not swear, though urged by the Magistrate, but when themselves think good. So the Papists, no man (say they) ought to take an Oath to accuse a Catholike (a Papist) for his religion, and such as by Oaths accuse Catholikes (that is, Papists) are damned d.

So the Puritans, oftentimes either will take no oath at all when it is ministr'd unto them by authority, or it may turn to the molestation of their Brethren, or if they swear (finding their testimony will be hurtful to their cause) they will not deliver their minds after they be sworn f.

3. Others having taken the Oath, do foulely abuse the same as the knights of the post, like the Turkish Sciti, and Chargin, who for a Bucket will take a thousand false oaths afore the magistrate: as also the Jesuits, who in swearing which is little better then forswearing) do so scilicet that is, cunning, and equivocation, &c. as also do they who conscientiously and religiously keep not their faith, such are the forenamed Papists. (For they say) an Oath taken for the furtherance of false religion (as they take the profession of all Protestants to be) bindeth not k. Again, Faith is not to be kept with Hereticks l. Which assertion little differeth from the opinion of some Puritans, who teach, that promise (or Faith) is not to be kept, when (as perhaps by the not crossing of Resbyteries in every parish) Gods honor, and preaching of his Word is hindered m. Subjects be discharged from their oath of Allegiance, and may gather forces against their liege Sovereign, if he enterprize any thing to the hurt of his Realm, or of the Romish religion, was a determination of the Sorbonists, in a certain conventicle of theirs in Paris n. And that Magistrates, by their subjects, may be brought under to obedience of Lawes, was a conclusion of certain Scottish Ministers in a private Conventicle of Edinburgh o.

Seditiosi non sunt qui resistant principibus, politicum, aut ecclesiasticum iustitiam personarum, non illi qui resistit Principi, sed illi qui non est satis factus in eo, pollit. (saith a Frenchman p: yes, (saith an Englishman) whose works by T. C. are highly p. 57.

Dud. Pen. S.
Theo. l. 7. c. 13.

highly approved and commended. *Hunc tollant utpote. si. d. vel cum bello, qui ea potestate donati sunt, ut regni Episcopi, vel omnium ordinum conventus publicum q:* Subjects may not respect their Oaths made unto such Princes, which trouble the state of the Church or Common-weal.

Finally, whatsoever Princes be (good, or bad) if they be women (say some) oaths of allegiance then are not to be kept. Their words be these:

First, (as wel the States of the Kingdom, as the common people) They ought to remove from honor, and authority, that monster in nature, to call a woman in the habit of man, yea, a woman against nature reigning above man. Secondly, if any presume to defend that impiety, they ought not to fear, first to pronounce, and then after to execute against them (that is to say, against women governors) the sentence of death. If any man be afraid to violate the oath of obedience, which they have made to such monsters, let them be most assuredly perswaded, that as the beginning of their oaths, proceeding from ignorance, was foolish in the obstinate purpose to keep the same, nothing but plain rebellion against God r.

Against the
regim. of wo-
men a blas. p.
31. b.

Last of all, whereas every Minister of the Word, and Sacraments, at his ordination doth swear to obey his Diocesan in all lawful matters, certain Gentlemen of the Puritan faction, writ thus unto the Bishops of the Church of England, and printed the same, viz. The Canon law is utterly void within the Realm, and therefore your Oath of Canonical obedience is of no force, and all your Canonical admonitions not worth a rush f.

The Gentle-
mens demands
unto the Bi-
shops (printed
ann. 1601) p.
76.

D. Hilar. contra Constantium August.

Non recipit mendacium veritas; nec patitur Religio impietatem.

The truth admits no lie; neither can Religion abide impiety.

1 Tim. 1. 19. Unto the King everlasting, immortal, invincible, unto God only wise (be) honor, (and) glory for ever, and ever, Amen.

FINIS.

A.1249.